

THE CHRISTIAN CENTURY

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MEN AND MILLIONS---AND THE DISCIPLES' IDEALS

A PERSONAL EDITORIAL ON THE
PRESENT CRUCIAL SITUATION

BY CHARLES CLAYTON MORRISON



WHAT IS A COLLEGE FOR ?

BY PRESIDENT WOODROW WILSON

ALL THE CHURCH AT IT!

BY DAN CRAWFORD

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Conquest of the Gates of Hell

One man made the discovery that Jesus was the Christ. He made it in his own soul; no one told him. Flesh and blood had not revealed it to him—not even the flesh and blood of Jesus. Jesus had not told him, but had waited till he made the discovery for himself. All the great discoveries of life must be made in that way. Every man must see his own rainbow; every man must see in the woman he loves something which no other man can see there. These discoveries are half creations. There is a sense in which the discovery of Christ is essential to the fact of Christ; that is to say, the fact of Christ becomes effective in the discovery.

* * *

From the time of this discovery, Jesus changed his address in two particulars. In the first place, He addressed the disciples as having a corporate unity; and in the next place, He addressed them as One known now to them as the Saviour.

He addressed them as having a corporate unity. For Peter's discovery became the discovery of all. Each discovered it for himself as Peter did, but Peter's discovery helped to clarify their vision. It helped to define what they saw. Peter's confession became theirs, and they made it, each for himself.

There are momentous hours in human life in which we frame unconsciously the destinies of ages. The disciples little knew when Jesus called them apart that day and asked them what people were saying about Him that He was putting their own souls eternally on record. "But who say ye that I am?" The question came home. Each man had to answer for himself. It is always so.

* * *

We reflect the opinions of our time, inevitably. We are always telling in spite of ourselves what other people think and say. But sooner or later the question must be answered, "But what say ye? What sayest thou?" Then the stammering answer over which we have been brooding either is choked back or blurted out, and we are on record for better or for worse. It was so with Peter. He went on record. Are you a brave man or a coward? Will you be content to say, "It is currently believed that such and such things happened," or "In the judgment of modern scholars it is deemed probable," or will you meet the point-blank question with an honest answer? What do you say for yourself?

But Peter did not make the discovery in isolation.

He spoke as an individual, yet he spoke as one who for a long time had been in the companionship of others, learning, with them, of Jesus. Most of the world's great discoveries have been made practically simultaneously by different men. Thus came the telephone; thus came the discovery of the planet Neptune; thus came the discovery of the North and South poles.

* * *

Sin is solitary. There are, indeed, sins that link men in wickedness, but this is not the logical result of sin. Sin tends to separateness. The fact that one man meditates a wrong is not a crime in the eyes of the law, but for two or more persons to conspire is a crime, before they do the evil deed they plan. Thus even the law recognizes that sin comes back to the status of the individual. But there are elements in righteousness which no man discovers alone.

Peter discovered who Jesus was in order that he, possessing that truth as his own, might share it with all the rest.

No one man builds a church. No one man originates a great movement. Churches may be built by individual men who name them for themselves, but they will find, as Justinian is said to have found, after he had forbidden any man but himself to contribute to the erection of Saint Sophia, and had a tablet engraved to that effect, that an angel erased the name and put in its place as the real builder, the name of the old woman who pulled straw from her thin bed to give to the oxen that hauled the stones.

The gates of hell are not to prevail against the church of God. This does not mean that the church is to stand their assault. The gates of hell are not moved up against the gates of heaven. It means that the gates of hell are not to withstand the assault of the church of God. The church is not merely on the defensive. She is to batter down the gates of hell.

* * *

The gates of hell have stood out a long time. Too many people are climbing over them in eager haste to get in. One could wish the doorstep were on the other side, and that the place were better supplied with fire escapes. But the powers of evil are not to withstand the progress of the kingdom. The cause of righteousness is to prevail. The kingdom of God is coming.

Men and Millions---and the Disciples' Ideals

A Personal Editorial on the Present Crucial Situation.

BY THE EDITOR.

IT grows more clear with each passing week that the good health of our brotherhood demands a full public discussion of certain conditions imposed upon the Men and Millions Movement. The discussion is now and has for some time been going on in a smothered and fearsome fashion, in small groups and conferences and in much correspondence. But it is becoming plain that nothing but an expression of the sentiment of the brotherhood itself can resolve the difference of opinion among the leaders. In the nature of the case, it seems that the questions involved can be settled only by public opinion.

Public opinion, however, must be informed and must find an organ through which it may express itself. Up to the present date the information has been given out by the Disciples' newspapers only in hints and vague suggestions. Obviously there is danger of misleading and deceiving public sentiment with anything less than a full disclosure of the facts and principles involved. I wish to draw the larger outlines of the situation as I see it, in a dispassionate and fair-minded statement, dealing earnestly and frankly with the intimate data that have come under my observation, and writing with the singular pronoun rather than the editorial "we" in order that every reader may feel throughout the article that, in addition to this newspaper's responsibility, there is a definite personal responsibility assumed for every word set down.

At the outset three things at least must be made clear.

ENTHUSIASM FOR THE MOVEMENT.

First of all, there must be no doubt of The Christian Century's enthusiasm for and unqualified support of the Men and Millions Movement. I believe this Movement embodies the biggest idea that our people have hit upon in this generation. The Christian Century is the only newspaper that has, up to date, offered a sympathetic interpretation of the Movement. This paper has tried, to the best of its editor's ability, to disclose the unique idealism of the Movement. It is an inspiration manifestly of God—and whoever opposes or seeks to hinder it will be found fighting against Him.

I wish the full sincerity of this commitment of The Christian Century to the Men and Millions Movement to be duly noted. I am so thoroughly convinced of the ideal significance and unifying effect of such a Movement that I cannot believe any hampering conditions will stand.

FINANCIAL GAIN EXAGGERATED.

I am inclined to the opinion that the financial gain to our institutions through such a Movement is greatly exaggerated. There is a good bit of illusion in it on the financial side. It is quite likely that the agencies co-operating would have almost as much money at the end of the six years through their regular independent activities as they will have with the help of this co-operative campaign.

The imperative of the Movement inheres not in its financial goal but in its idealism. It treats all our unselfish

causes as one cause. It unifies benevolence and missions and education. Each giver through its treasury gives to every general interest of the Disciples of Christ. The Movement is the whole brotherhood appealing to every "brother" to give to every unselfish interest through a single treasury, the proportion divided to each being determined by the just claims of all the rest. Here is symmetry; here is justice; here is non-partisanship; here is emancipation from provincialism in giving; here is the attainment of that ideal which puts the whole altruistic service of the Disciples of Christ ahead of local pride or personal prejudice.

In my opinion the effort of the "Christian Standard" to break down the apportionment plan of distributing the total fund involves the sacrifice of the very genius of the Movement. As against its proposal that all donors designate to what institutions they wish their gifts to apply I stand with Mr. R. A. Long in his exhortation to the attendants at the St. Louis conference to refrain altogether from the exercise of the privilege of designation and let their gifts be divided on a principle of impersonal equity.

NOT A PERSONAL ATTACK.

Secondly, it is the purpose of The Christian Century and of its editor to make no statement that can be taken as an attack or an offensive reflection upon Mr. R. A. Long. I believe in his sincerity. His is a generous spirit. His proposal to give the last million dollars of the fund is a generous proposal. A good friend of mine, like Mr. Long also in the lumber business, says that he knows Mr. Long's proposed gift will entail real economizing. Mr. Long has told us himself that it would do so.

Nor have I any suggestion to make in criticism of the methods by which Mr. Long has made his money. Those secular newspapers that have dragged in the industrial question in their sarcastic comments on his gift hold a point of view quite different from mine. I prefer to believe and, in the absence of knowledge to the contrary, will assume, that Mr. Long's money has been legitimately made.

MR. LONG'S SINCERITY.

Moreover, I wish to avoid interpreting Mr. Long's generous giving as a bid for either celebrity or power. Many of my correspondents of late have so interpreted it. I cannot agree with them. I believe, in the absence of contrary evidence, that Mr. Long is sincerely devoted to the cause of Christ as he sees it, that whatever dictation he has exercised has been exercised not from selfish motives but from unselfish solicitude for what he thinks is right. I believe he has been indiscreet. I believe his actions have wrought injustice. I believe he has been profoundly mistaken in his interpretation of the sentiments of our people. I believe he has put himself in the position of an autoerast in connection with the present Movement. But I do not think Mr. Long intends to be an autoerast or wishes to be one—I think he is intent only on attaining certain ends which he regards as essential to the cause he loves.

It will be necessary to use his name

frequently as the discussion proceeds. It will be our purpose to make every reference to his words or acts so clearly devoid of animus that any person who interprets such references as a personal attack upon Mr. Long will but betray his own unintelligent reading of my statements.

NO INSTITUTION'S CHAMPION.

Thirdly, I am not willing personally to become nor to have The Christian Century regarded as the active champion of the Disciples Divinity House in the present trying position in which it stands. I am not a trustee of that institution, nor connected with it in any way. My personal interest in the educational portion of the six million dollar fund is biased toward Drake University where I was educated. I believe in the Divinity House. I believe in the scholarly and loyal men who make up its staff. I believe in the wisdom and loyalty of its board of trustees. I recognize gratefully the unique work it has done for an educated ministry among the Disciples. I believe it has before it a unique opportunity for serving our brotherhood in the future. I believe it ought to be included in the list of schools participating in the Men and Millions Movement, and I believe its exclusion was an act of common injustice.

BETTER TO SUFFER INJUSTICE.

But while I might publish an editorial paragraph, as I have already done, calling attention to the unjust discrimination against the Divinity House and expressing the hope that the odium of such an action might be removed, I am free to declare that no single institution—Drake University or the Disciples Divinity House—is important enough in itself to gain the championship of The Christian Century in bringing perturbation into the Men and Millions Movement.

It would be better, were no vital moral principle involved, for any institution—Drake, Divinity House, or Phillips Institute—to suffer injustice in silence and patience, than, on its own behalf, to cause trouble and complication in a far-reaching idealistic enterprise such as this is.

This, as it has been reported to me, is the attitude in which the Divinity House regards the unjust action of which it has been made the conspicuous victim.

Besides, quite as serious, if not more serious, an aspect of the situation concerns the creedal conditions which have been introduced into the Movement, altogether apart from the discrimination against the Divinity House. Had there been no discriminatory act against that institution the problem we are now facing would have been essentially the same.

THE CORE OF THE ISSUE.

The vital core of the problem which I have faced continually since the launching of the Men and Millions Movement does not concern Mr. Long personally, nor the Movement, nor the Divinity House, but the Disciples themselves, as a brotherhood.

Are we Disciples the kind of a people, I have been asking myself, who can accept money on terms that involve the con-

travention of our most essential ideals and principles.

I do not find fault with the money—it is, so far as I know, good, sincere Christian-enough money—nor with the objects on which it is proposed to be spent. But the terms on which our brotherhood—not the several institutions alone, but the brotherhood itself—is compelled to receive it are theologically partisan and involve us—the brotherhood—in a divisive act of disfellowship and disbarment against an institution whose services to our people and for them have been singularly important.

A QUESTION OF CHARACTER.

Are we the kind of a brotherhood whose money it is impossible, by a united campaign, to collect into a single treasury for proportionate distribution to all our recognized institutions of learning except a theological creed be first set up to which all participating institutions tacitly agree to conform, and except a certain institution whose theology is held by two or three men of large wealth to be unorthodox be first disbarred from participation in the common fund?

It is a question of our character as a people.

It is a fundamental issue.

How does the Commission of nine business men meet this issue and answer this question as to the kind of people we Disciples are?

On this Commission which received Mr. Long's conditional million-dollar offer there was a minority, including Mr. Long, who were determined that the Divinity House should not be included in the list of participants. One or two of these, at least, held the position that the Divinity House had by its teachings put itself outside our brotherhood, that it was not a Disciple institution. Among the majority were some who strongly would have desired to see the Divinity House included in the Movement and others who were without information on the subject and therefore without an opinion. But when the vote was taken it was unanimous, the majority regarding it as inexpedient, in face of the leading donor's determination, to try to include it.

The acquiescent members of the Commission answered the question we still are facing in effect as follows:

Yes, we Disciples are the kind of people among whom it is inexpedient to launch a united movement of this sort without first accepting whatever theological limitations are proposed by the largest givers, and without yielding to the discriminatory exclusion (however unjust we may feel it to be) of an institution whose theology is under the suspicion of these men of large wealth.

APPEAL TO EXPEDIENCY.

These acquiescent members of the Commission explain their action on the ground of expediency. The important thing is to get the offered million dollars. We are able, say they, to figure out the success of the Movement if the proposed terms are accepted. We are not able to figure out how a large, inclusive, tolerant Movement, embracing with theological impartiality all the recognized institutions of learning of the Disciples and asking the whole brotherhood to give of its wealth to a common treasury to support these institutions—we are not able to figure out how such a Movement can come to success. If anyone can figure it out

for us we are open to conviction, indeed we will be willing converts.

In short, the acquiescent majority of the Commission reasoned that it was better to launch a Movement that had a mathematically probable chance to succeed, than one embodying the full idealism of the Disciples' plea and an all-around square deal to all institutions, which ran a large risk of falling short of the goal.

ISSUE JOINED AT TWO POINTS.

With this reasoning of the acquiescent members of the Commission I take sharp issue at two points.

First I take issue with the assumption that the course chosen was the expedient course to take. And secondly, I take issue with the application of the principle of expediency to this case.

I do not for a moment assent to the assumption that the Disciples of Christ are the kind of people whose money can be extracted only upon such terms as these. For the past twenty years our people have been growing marvelously in tolerance, in inclusiveness, in catholicity. Issue after issue has been settled during that period, without a single important ex-

and the future would prompt large gifts.

I believe that the acceptance of theological definitions of a rich man's own making as in any sense a part of the Movement was an act of the highest inexpediency. And the acquiescence, by the Commission, on the grounds of expediency, in his determination to exclude the Divinity House from the Movement was, in my judgment, an elementally inexpedient thing to do.

In fact, there is no doubt in my mind that, had the Commission, or Mr. Cory, the secretary, declined to indulge Mr. Long or to cooperate with him in his effort to construct the Movement within the limits of his own theological opinion and personal prejudice—had even one Commissioner clearly discerned the inexpediency of such an effort and interpreted it to Mr. Long, I believe so sincerely in his fair-mindedness that I venture to declare on his behalf that he would have relinquished his determination without withdrawing his generous offer.

IDEA GREW IN SINGLE BRAIN.

But the misfortune is that Mr. Long altogether lacked counsellors. The Divinity House was excluded by an action that was not discussed, I am told, more than two minutes, if so long, all the Commissioners present having been informed beforehand of Mr. Long's determination, and assuming that, of course, there was but one expedient thing to do.

It is regrettable that this great Movement reached its maturity in the brain of one man.

Had the structure of the undertaking taken form in the open discussion of a group of representative Disciples instead of in the mind of a single man whose own great gift naturally overshadowed every other consideration in determining conditions, the inexpediency of some of these conditions would have been disclosed.

It is conceivable that I am mistaken on this question of fact. Perhaps the Commission is right and I am wrong. My conviction is based mainly upon faith in the character and quality of the brotherhood to which I belong. I cannot believe that the Disciples of Christ, united within the living Church by the purpose to maintain a fellowship as broad as the living Church itself, are the kind of people who will not give their money to education and missions except creedal and unfraternal conditions are imposed upon its expenditures. I may have mistaken the temper of our people, but I do not think I have.

A CLEAN-CUT MORAL ISSUE.

But while I admit the possibility of mistake in my judgment of our people I cannot admit a mistake in the second point at issue, namely, the application of the principle of expediency to this particular situation. Granting, for the argument, the assumption upon which the acquiescent members of the Commission acted—their assumption that the money could not be secured save by the acceptance of these theological and unfraternal conditions—still I affirm with sure conviction, and with no intention of harshness, that it would have been better to let two or three rich men keep their money than to have accepted it as the price of our historic ideals of liberty and brotherhood.

It is by no abstract mode of reasoning that I come to this conclusion. I am not

FOR SALE?

Shall we give our soul for clinking gold?
Shall we barter truth for fame?
Shall the right to think for a sum be sold,
With a spirit cowed and tame?

Is it God, the Lord of star and sun,
Who needs our paltry pence?
Does He meekly wait till our schemes be done,
And our haggling tongue consents?

Does He pause in His world-creating course
To court us as for trade?
How we strive and cry, like a hawker hoarse,
That the bargain may be made!

Shall we give our soul for clinking gold?
Shall we barter truth for fame?
Shall the right to think for a sum be sold?
Let us bow our heads in shame!

—THOMAS CURTIS CLARK.

ception, in favor of the broader, the more generous interpretation of our people's mission in the world.

WEALTH NATURALLY CONSERVATIVE.

It is true that, as a rule, the men of large wealth are the older men, and, therefore, hold the older type of theological opinion. Wealth tends to be conservative theologically. But there is a new generation of resourceful men and women now on the stage. They have been educated in modern schools. They have caught the modern vision. They have definitely lost interest in many of the distinctions of formal theology and they respond to the appeals of colleges and missionary societies and benevolent agencies with incomparably greater generosity than did their fathers, and for motives more practical, more human, and, essentially, more religious. The overwhelming majority of Disciples of Christ do not wish to fasten their own theological formulas upon their colleges. They trust their colleges. They believe in the ideals of scholarship that obtain in their colleges. They trust the future generations to work out their theology, just as our fathers trusted us to work out our theology. This faith in their fellowmen

opposed to the principle of expediency as such. I have no hesitation in affirming that not a few of our moral problems must be solved by weighing one set of values over against another set, by choosing the lesser of two evils—that is to say, by applying the principle of expediency. But in the present instance we are brought face to face with as clean-cut a moral issue as could possibly be devised for an organized body of people to decide.

OUR LORD'S TEMPTATION REPEATED.

The temptation of our Lord in the wilderness was not more clearly a moral test. The essence of his temptation lay in the suggestion to compromise his essential messianic mission by adopting means for its realization that were inconsistent with that mission.

The temptation which our brotherhood faces is the same: to compromise our historic and essential mission, to blur and eclipse the great end toward which all our history has pointed, by the acceptance of money, ostensibly in behalf of the realization of that mission, but on terms which by an explicit interpretation and a definite, overt act, are plainly inconsistent with that mission.

The Disciples of Christ stand historically against the erection of any human creed whatever, as a test of fellowship or standard of orthodoxy. Mr. Long has injected a human creed of his own formulation into the Men and Millions Movement—a creed allowed to pass at its first announcement as perhaps innocuous enough, but, as is the way with creeds, later elaborated by him into many articles lest the meaning of the original might be misunderstood!

Mr. Long's money cannot be ethically accepted by our brotherhood, or by our

colleges, as the matter now stands, without the tacit acceptance of this creed.

Again, the Disciples stand historically for the practice of Christian unity, upon the basis of personal faith in and allegiance to Jesus Christ, the divine Lord.

The loyalty of the Disciples' Divinity House to Jesus Christ, in its faith and teachings and practice, can no more be called in question than can that of any other college among the Disciples, or even Mr. Long's own loyalty. I do not believe that Mr. Long himself dares publicly to judge the loyalty of the professors of the Divinity House, or its trustees, in the matter of their relation to Jesus Christ.

On what ground then is this institution excluded?

Mr. Long is reported authoritatively as holding, as does also at least one other wealthy member of the Commission, that the Disciples' Divinity House does not belong to our brotherhood. Therefore he is determined that it shall have no share in this representative common fund.

A MORAL PRINCIPLE VIOLATED.

Thus the moral principle of Christian Unity is violated by the attempted excommunication of an institution whose loyalty to the only standard of fellowship and orthodoxy among Disciples stands unquestioned.

The other members of the Commission say: The raising of the six million dollars is possible only if the campaign proceeds upon the hypothesis that the Divinity House does not belong to our common life; therefore, without deciding whether it does or does not, we will exclude it for the obvious expedient consideration. That is to say, in order to get the six millions for our other institutions we will

allow the un-Christian and un-Disciple hypothesis to stand as if it were true.

Now, there is not the slightest doubt in my mind that if such an hypothesis is allowed, not by nine business men alone but by the whole brotherhood, to stand throughout the period of this far-reaching, deep-going Movement it will have virtually established itself in the thought and practice of our people as a precedent upon which similar discriminating acts will be based for many years to come.

Nor can I imagine that the men, or men, who are responsible primarily for the folding-in of the theological issue into the Men and Millions Movement lack the sagacity to see what its effect will be. They see clearly that the financial success of the Movement, based upon such an hypothesis will accomplish what they wish to see accomplished, namely, the establishment of that hypothesis as a basis for future procedure.

WHAT IT MEANS.

And that means that the freedom, the large Christian tolerance, the unity, of our brotherhood will have been restricted and our progress put back many years. It means the triumph of sectarianism and partisanship among us.

It means, in short, that our very character as a people will have been changed!

We are face to face with a question not of expediency but of elemental sincerity.

It is not a question of prudence but of right and wrong.

The stake is not Mr. Long's generous million but the Disciples' essential mission.

I cannot speak for others, but for my own part I would rather see the Disciples lose the million or the six million dollars than to lose their own soul.

What is a College For?

AN ADDRESS BY WOODROW WILSON, PRESIDENT OF THE UNITED STATES.

On a recent visit of President Wilson to Philadelphia, he took part in the exercises in the restored Congress Hall. On the same day he spoke at the annual Founder's Day exercises at Swarthmore College, in celebration of the founding of the state by William Penn. The following is his address on the latter occasion.

NO ONE can stand in the presence of a gathering like this, on a day suggesting the memories which this day suggests, without asking himself what a college is for. At times I have suspected that certain undergraduates did not know. I remember that in days of discouragement as a teacher I recalled the sympathy of a friend of mine in the Yale faculty, who said that after twenty years of teaching he had come to the conclusion that the human mind had infinite resources for resisting the introduction of knowledge. And yet I have my serious doubts as to whether the main object of the college is the introduction of knowledge. It may be the transmission of knowledge through the human system, but not much of it sticks. Its introduction is temporary, for the discipline of the hour. Most of what a man learns in college he assiduously forgets afterwards, not because he purposes to forget it, but because the crowding events of the days that follow seem somehow to eliminate it. But what a man ought never to forget with regard to college is that it is a nursery of principles and of honor.

PENN A SPIRITUAL KNIGHT.

I can't help thinking of William Penn as a sort of spiritual knight who went out



President Woodrow Wilson.

upon his adventures to carry the torch that had been put into his hands, so that other men might have the path illuminated for them which led to justice and to

liberty; and I can't admit that a man establishes his right to call himself a college graduate by showing me his diploma. The only way he can prove it is by showing that his eyes are lifted to some horizon which other men less instructed than he have not been privileged to see. Unless he carry freight of the spirit, he has not been bred where spirits are bred. William Penn, representing the sweet enterprise of the quiet and powerful sect that called themselves Friends, proved his right to the title by being the friend of mankind; and he crossed the ocean not merely to establish estates in America, but to set up a free commonwealth in America and to show that he was of the lineage of those who had been bred in the best traditions of the human spirit. I should not be interested in celebrating the memory of William Penn if his conquest had been merely a material one. Sometimes we have been laughed at by foreigners in particular for boasting of the size of the American continent, the size of our own domain as a nation, and they have naturally suggested that we did not make it. But I claim that every race and every man is as big as the thing he takes possession of, and that the size of America is in some sense a standard of the size and capacity of the American

people. But the extent of the American conquest is not what gives America distinction in the annals of the world. It is the professed purpose of the Quaker, which was to see to it that every foot of that land should be the home of free, self-governed people, who should have no government whatever which did not rest upon the consent of the governed. I should like to believe that all this hemisphere is devoted to the same sacred purpose, and that nowhere can any government endure which is stained by blood or supported by anything but the consent of the governed. And the spirit of Penn will not be stayed. You cannot set limits to such mighty adventurers. After their own day is gone, their spirits stalk the world, carrying inspiration everywhere they go, and reminding men of the fine lineage of those who have sought justice and the right.

It is no small matter, therefore, for a college to have as its patron saint a man

who went out upon such a quest. And what I should like to ask you young people today is, How many of you have devoted yourselves to the like adventure? How many of you will volunteer to carry these spiritual messages of liberty to the world? How many of you will forego anything except your allegiance to that which is just and that which is right?

SERVICE TO MANKIND THE PURPOSE.

We die but once, and we die without distinction, if we are not willing to die the death of sacrifice. Do you covet honor? You will never get it by serving yourself. Do you covet distinction? You will get it only as the servant of mankind. Do not forget, then, as you walk these classic places, why you are here. You are not here merely to prepare to make a living. You are here in order to enable the world to live more amply, with greater vision, with a finer spirit of hope and achievement. You are here to enrich the world.

It seems to me that there is no great difference between college ideals and ideals of the state. Can you not translate the one into the other? Men have not had to come to college, let me remind you, to quaff the fountain of this inspiration. You are merely more privileged than they. Men out of every walk of life, men without advantage of any kind, have seen the vision; and you, with it written large upon every page of your studies, are the more blind if you do not see it when it is pointed out. You could not be forgiven for overlooking it. They might have been, but they did not wait instruction. They simply drew the breath of life into their lungs, felt the aspirations that must come to every human soul, looked out upon their brothers and felt their pulses beat as their fellows' beat, and then sought by counsel and action to move forward to common ends that would be characterized by honor and achievement. This is the only glory of America.

The Whole Church At It!

BY DAN CRAWFORD.

"For ye all can prophesy one by one that all may learn, and all may be comforted." Paul.

WHY be surprised at Islam sweeping one-eighth of the earth's surface? They have no priestly cult; they are all at it!

One of the strongest proofs that Christ meant His Church to be a pilgrim band is the fact that He stripped it of all ordinances, save the two traveling institutions of Baptism and The Lord's Supper. Wherever man is, there, even there, is water. Wherever the pilgrim rests, there, even there, is some sort of humble table in the wilderness. A sharp intended contrast all this, surely, to the heavy cumbersome Tabernacle furniture of a past dispensation of works. How different the pilgrim Church of the upper room, stripped and lithe for service! There is no ecclesiastical furniture, for the only outfit they have is God's INFIT. That is to say, the minimum of machinery and the maximum of power.

NEW PROOF TEXT.

In this connection, I am indebted to a quaint unlettered African for quite a new proof-text in favor of the "all-at-it" ministry so distinctive a feature of I Cor. 14. That animated photograph of open ministry in Corinth was linked by the African with the wonderful fourth chapter of John. On the one hand he showed how the same Bantu word bound these two seemingly very different chapters together. Lost in Aryan speech, the link is still strong in Semitic; and the "bubbling up" of a living water-spring is the same word as that "bubbling-over" of gifts in Corinth. The Assembly is there seen as composed of a congregation of so many living, bubbling water-springs. "He that believeth" is the man of whom it is declared that in him the up-bubbling spring would assert itself. Thus, the animated photograph of Corinth given by Paul is, therefore, only a natural sequence of "all that believe being together." The God who created so many living inlets, does of sheer divine necessity sanction as many outlets. Hence the blessed word of authority: "for ye all can prophesy (or 'bubble up') one by one." There is no ecclesiastical outfit in Corinth. It is all infit. And the ordinance of God is, that what He puts in

must come out. "We cannot but speak!" The thing will out.

Nor is that old unlettered African's link exhausted yet awhile. Beyond the link of identical language, you have the stronger link of identical context. Surely the fourth of John is deeply concerned with the very theme of I Cor. 14. For were not the very words regarding the bubbling-up spring of living water uttered in the specific connection of Christ's words as to "worship in Spirit and Truth?" And what, indeed, is I Cor. 14, if not the divine snapshot photograph of true and spiritual worship in the Assembly? "All of you have a hymn, etc." What is that if not each individual well of living water bubbling over? Living water only means moving water. God put it in and God demands that it come out. The water must spring up to the level of its source, hence "the Father seeketh such to worship Him." "Ye can all prophesy one by one." "It shall be in him (in the Assembly) a well of water springing up." How then can mere man shut it down? "The Father seeketh such." Let us all thank God, and that old African for linking John 4 with I Cor. 14; a double link of identical language and identical context. He was right. Worship in Spirit and in Truth is the double theme of these double chapters. The well of water must bubble up if it is living water.

LESS PROTESTANT THAN WE THINK.

Why is it that so many exegetes under a specious plea of rightly dividing the "Word" warn us of "Hebrews" as being a Jewish Epistle? Is it because God has declared that the whole Church of Christ is a priesthood, and proved it to the hilt in one hundred and forty stubborn links of analogy? And if all the Church be a heavenly priesthood where is the laity? And where the status of "clericality?" Truly a straw indicates the current, and we are less Protestant than we think.

The godly Pastor (and we must have him!) is the man who realizes that he only officially exists to foster this "all-at-it" functioning of the members of the body. God's big hearted Moses could confound many a weakling jealous of his

puerile priestly prerogative. Listen to the royal records: And there ran a young man and told Moses * * Eldad and Medad do prophesy in camp. And Joshua said, My Lord Moses, forbid them. And Moses said, "Art thou jealous for my sake?" Would God that all the Lord's people were prophets that the Lord would put his Spirit upon them!

Big-hearted Moses agrees admirably with brave-hearted Paul who said "Ye may all prophesy one by one."

To sum up. To regulate all this bubbling up gift is one thing. To suppress it is quite amazingly another. Why bring civil war into God's contest? In the very breath where He says "God is not a God of confusion but of peace," the word proceeds "Ye all can prophesy one by one." How then can this connote confusion?

HOW EVANGELIZE THE WORLD?

This and this alone will evangelize the world—all at it! Too long a mere nickname has done duty for an argument. And to call this "Plymouthism" or any other "ism" is merely to be the victim of an exasperated expedient. It is the old obvious artifice of making a nickname do duty for an argument. It takes all sorts of people to make a world and all sorts of members to make a ministering body. That there is a certain kind of powerful, pungent illiteracy can be proved from the inspired Word of God where not a few portions are written in "bad Greek." The pedantic essayist may appeal to the select few, but God's millions are multiform and the majority do not care to catch up a royal rousing man on a mere verbal technicality. The soft eye cannot say to the hard, horny hand, I have no need of thee. Nay, much more, the very members which seem to be more feeble are necessary. For the body is not one member but many.

The case of Islam is a clear convincing proof of a non-clerical caste sweeping one-eighth of the world's population with an "all-at-it" propaganda. From Morocco to Zanzibar, from Sierra Leone to Siberia and China, from Bosnia to New Guinea has witnessed the success of "all-at-itism."

Iowa Has Girl Sculptor

Story of an Interesting Young Genius Who Has Already "Arrived."

BY WILLIAM E. BARTON.

"**F**AR out upon the prairie,
How many children dwell,
Who never read the Bible,
Nor hear the Sabbath bell."

This interesting little hymn was in the Sunday-school books a generation ago. In at least one family that lived upon the prairie it was resented, for the Bible was industriously read and the Sabbath bell regularly heard and heeded, and the prairies blossoming with wild roses in the spring and changing with the season from colors that are first purple with violets and cranebills and later golden with prairie gum and black-eyed Susans, blossomed also with children who regularly went to Sunday-school and had certain other advantages.

Nellie Walker was born at Red Oak, Iowa, in 1874. Before the year 1914 ends she will be forty years of age, but they still speak of her as "a little girl," for she is small in stature and no one yet realizes that she is not as young as she was.

THE DAUGHTER OF A STONECUTTER.

Nellie Walker's father was a stonecutter. He carved gravestones and Nellie when a little girl took the hammer and chisel and tried her hand on the marble and granite. She did it so well that people came to see her at her task and she was interested in her work and in their approval of it. In 1893, there was a World's Fair in Chicago. Not even the glory of subsequent expositions, with their dazzling bursts of electricity and their avenues of massive buildings gleaming white in the sun that paled the glory of that great exposition. In its Art Gallery appeared among other things a bust of Abraham Lincoln by Nellie V. Walker, and that was twenty-one years ago and she was only nineteen.

Iowa people were proud of that bust, and they had reason to be. To their credit be it said that Iowa has always been proud of Nellie Walker. Some of her best commissions have come from her own state. She has not been without honor in her own country.

Lorado Taft was doing things in Chicago at that time and has been doing them ever since. He saw the bust of Lincoln and he met the "little girl" and

she came to Chicago to study under him, and has been in Chicago ever since.

She had to work her way and against great odds. She had no money and at first no very good way of earning it. They provided a task for her at the Art Institute, which paid her \$25 a month, and she did her work well and unobtru-



Nellie V. Walker.

sively and promptly. She earned her money and they gave her some more work to do.

Starvation seems essential to success in art, and Nellie now and then came within sight of it. She boarded herself and if she got enough to eat she did not always look it, but she was always hard at work, striving to do a little better, and every now and then there was an exhibition of art in Chicago and the name of Nellie Walker grew increasingly familiar.

"SCULPTURE" IN CEMETERIES.

About the only use we have had for sculpture in America has been in graveyards. Alas! what a monotonous, uninspiring sort of art it is! Its symbols are largely pagan, its ideals are monotonously commercial. Seldom does a real artist have any share in the designing of a tombstone, and if he does he commonly regards it as a pot-boiler. One of the worst of the granite atrocities in Boston Public Gardens was apologized for by the sculptor who deemed himself to have said quite enough concerning it when he published in the Transcript a statement that he supposed it was to have been placed in a cemetery.

Nellie Walker has made some grave-stones. They have meant bread and butter to her, and apparently something more, for she has given to them a certain idealism quite different from the grave-stone.

Her last notable work is a statue of the Indian chief, Keokuk, erected in the park of the city which bears his name by the Keokuk Chapter of the Daughters of the American Revolution. It is a heroic piece of bronze, mounted on a pedestal of granite and shows the old chief in the glory of his war bonnet. It is altogether credible to her and to the society which has erected it.

The last statue exhibited in Chicago and said to have been made "for exhibition purposes" is an ideal figure, called "The Young Donatello." The young sculptor stands with his mallet and chisel, but he has caught a vision which he wishes to release from its imprisonment in the marble and reveal in the beauty of his completed work.

Most noted of all the works of Miss Walker is a marble group, entitled "Her Son." It is the figure of a mother and child and it attracts instant attention as soon as it is seen. Its simple dignity and fine craftsmanship appeal both to the lover of art and the ordinary beholder. The lad has such a fine face and such a far look. His left hand resting on the mother's speaks of obedience and dependence but the right hand raised in a gesture of anticipation speaks of the dawn of conscious purpose. The mother's face has in it confidence, affection, maternal solicitude. This lifesize group is distinctly her most popular work thus far, and small replicas of it in plaster command a ready sale at the Art Institute at something like \$15.

IN STUDY ABROAD.

Miss Walker has just gone abroad for two years. Thus far all her study has been in Chicago. It seemed that the time had come for her to widen her horizon by the wholesome effect of study and criticism in the old world. Some of her friends thought she was doing well enough here, but others felt that her work thus far was only the preparation for much larger things which she might be expected to do with a little survey of her department in the great field of art. She has good prospects of becoming the foremost American woman in the field of sculpture.

One thing more should be said about Miss Walker. She is a genuine worker in marble. Most sculptors are not. They prepare their model in plaster or clay and hire an Italian by the day to chop out the marble.

"Tell it not in Gath," but they do say that many a sculptor owes more to the skill of his hireling stone-chopper than "the world wots of." It is not so of Nellie Walker. She does her own chopping. Every stroke upon her marble groups was wrought with the chisel in her left hand and her mallet in her right.



Real Art in a Cemetery.



Character Even in Tombstones.

Her career has in it so much of struggle and sacrifice, so much of heroic toil against great odds, so much of genuine success wrought under difficulty and so much to commend by reason of the appreciation of her teachers and the recog-

nition of her own state and community, the story deserves to be told.

They speak well of Miss Nellie Walker in the Midway Studios and her teacher, Mr. Taft, speaks of her in terms of affectionate interest and sincere regard.

Already she is a credit to him and both he and all her friends are earnest in their hope that she will return to America and make full proof of the promise of these years of preparation for her larger tasks.

Women and the Church

Why They Do and Do Not Attend Its Services.

BY BRUCE BARTON.

"I SHOULD like to see any article you may write to prove that modern club women do not go to church," writes one club president, a bit belligerently, "and I should like to answer it."

Unfortunately for her this article promises to be altogether on her side. For if the testimony of the fifty women who do go to church is to be credited the churches are full of women's club members. Indeed, almost every individual one of the fifty takes occasion to give her emphatic opinion that the best club members are the best church members, that the church has trained them in organized work, and that whatever impulse they have for civic and social betterment is drawn out of their religious training gained in church work and worship.

"As president of a club of four hundred women," writes one, "I might say that almost every member is a church worker; and as state director of the State Federation, numbering nearly sixty thousand women, I might add that practically all of the officers are church women."

So says another, who has been a delegate to six of the biennial conventions of the General Federation of Women's Clubs, and adds: "Mingling as I have at these gatherings with women from every state in our country, women who represent all the lines of work that are being carried forward by many different organizations, I am impressed by the fact that practically all of them are devoted Christians, loyal members of their churches. And most of them, if the question were asked, would admit that the vision which made them really successful in their club work had its beginnings in their church life."

CLUB WOMEN AS CHURCHGOERS.

Our fifty women represent almost every section of the country and almost every condition of city and town. We have picked them out here and there, in Eastern cities, in quaint old New England villages, and in raw Western towns. Their clubs vary all the way from the great departmentalized organization of a thousand members, to the little study club of twenty who come on Thursday afternoons bringing their sewing with them. Their churches are great cathedrals, and little white frame buildings with lightning rods running down their steeples. And the little woman in the little town in Missouri is just as proud of the church record of her club as the two prominent women from New York and Philadelphia, whom we have quoted above. Says the little woman:

"In most of the towns of the Middle West the club woman and social leader rather prides herself on not allowing her club work to interfere with her church work; and if she devotes much time to her club she is more anxious and persistent in being seen at her church and missionary society, that she may not feel she is neglecting the church for the club. Many of our prominent club women in Missouri,

Note: In order to find an answer to the question, "Why have so many churchgoers stopped attending church?" Mr. Barton wrote to several hundred representative women living in widely different localities, asking for a frank expression of opinion. The letters received in reply form the basis of two articles, the first of which was entitled "Why Fifty Women Do Not Go to Church." Mr. Barton's second article considers the reverse of the question. We publish this extract from the second article by the courtesy of the Woman's Home Companion. EDITOR.



Bruce Barton.

state officers even, hold offices in state missionary societies. I feel that the place of the church in the life of the modern club woman is a most important one."

"I have had experience in club work in two towns for a number of years," writes another woman, "and I find that the women in the clubs are the church workers, and that they are the ones most interested in the better development of the community and the cause of humanity generally." The same sentiment in different words is found in almost every one of the fifty letters.

Not everyone can report so unanimously as the president of a home circle club in Illinois, who says, "I am glad to say that every member of our club is a church member and two-thirds of them active members." But the evidence is very conclusive nevertheless: apparently the modern club woman—a majority of her anyway—does go to church.

WHY DOES SHE GO TO CHURCH?

Why does she do it? In a good many cases perhaps from mere habit or a sense of duty. Expressions like these run through a considerable percentage of the letters.

"Having been brought up to go to church I go merely from a sense of duty; and habit is strong."

"My reasons for going to church are selfish. I feel better for the mere going, aside from the mental and spiritual good obtained. Churchgoing has become a habit."

"The habit is strong enough so that I should keep on going even though I were convinced that the church no longer benefited me personally in any way. Of course I do not have that feeling now."

"I am loyal to the church because I am a part of it and feel I ought to do my share in helping its various organizations to do their best work."

"I was sent to church as a child because I was taught that church attendance was right. I go now because I feel an obligation to teach my own children by my example that the 'fear of the Lord is the beginning of wisdom.'"

So we may assume that the clear ring of the church bells on Sunday mornings calls from the warmth and rest of their homes a considerable army of women, who start forth a bit reluctantly, but none the less firmly, in the performance of a clearly recognized duty. But they, as the letters indicate, are not in the majority. To the larger number of women church attendance pays actual dividends in a spiritual uplift, a freshened sense of life's eternal values that they do not find anywhere else. They express themselves in different language, but the thought is the same.

THE CHURCHGOER'S DIVIDEND.

"I was brought up in the city and lived there until I was married, but this poor little village church with its mediocre preaching and wretched music and apparent lack of inspiration brings me a blessing that I cannot get in any other way or anywhere else. There is a distinct blessing in going to church not to be gotten in family worship or private devotions."

"The church gives me personally a great sense of comfort, and I believe it does great good in this little village, where it has stood for two hundred and seven years."

"The Sunday morning service is a wonderful rest from the arduous duties of everyday life. There is a comfort in my church faith and its influence is with me as a power and strength."

"All the spiritual help that I get for daily tasks is drawn out of the Sunday morning church services. The sermons delivered by the pastor are messages of love, power, inspiration and helpfulness."

"It keeps me in touch with spiritual affairs and with its higher ideals inspires me to nobler thoughts and actions than if I allowed my home duties or my club life to fill my thoughts entirely."

"Regular church attendance gives me an uplift spiritually, and greater love for my neighbors. It teaches the real value of true friendship: I expect from it and do receive messages that teach me the really worth-while values of life and help me to attain them."

"To the church I owe whatever I have of spiritual welfare, strength, fairness, and the desire to keep on helping."

The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

BY ARTHUR GORDON.

American Ideals, Character and Life. By Hamilton Wright Mabie. The custom of exchanging professors among the leading universities and colleges of the different nations has now become a fixed factor in international relationship. We now have our professors in English, German, French, Dutch and other institutions for longer or shorter time, and in return we receive into our academic institutions some of the most noted academicians from abroad. As was to be expected, Japan has sought and found a place in this company of participating peoples. The first exchange professor to be sent to this country was Prof. Inazo Nitobe. He gave a series of lectures upon Japan in six American institutions and before various other organizations. The return of this courtesy fell to Dr. Mabie, who went out, not as a university man but as a representative of the Carnegie Peace Endowment. The present volume contains the lectures delivered by him in Japan, Korea and Manchuria. The lectures were given in the universities of Tokyo and Kyoto, and in the important non-governmental schools of Waseda, Keio and the Doshisha. The volume is a delightful resumé of American history, literature and purposes. It deals with the beginnings of the national life, the gradual possession of the continent, the work of education, the development of art, the political ideals and practices of the American, and a closing chapter upon the country and its people. It is a happy idea that a man as well informed, cultured and optimistic as Dr. Mabie be sent to foreign lands to interpret the deeper life of the American people. We have so many crude and superficial representatives who are sure to take entirely wrong definitions of American life to the watchful nations of the world that it is especially fortunate that now and then we can have an accredited representative who stands for the sane and constructive purposes of our national experience. The impression produced by Dr. Mabie's illuminating and kindly utterances cannot fail to be wholesome, and the American people themselves might well profit by the words of this admirable disclosure of their deeper life. (Macmillan, \$1.50 net).

Sadhana, the Realization of Life. By Rabindranath Tagore. It was something of a shock to the western world, but at the same time an interesting and agreeable sensation, when the Nobel Prize for poetry for the past year was awarded to a Hindu of Calcutta. We have perhaps accustomed ourselves sufficiently to the ability of the Japanese to have accepted without marvel the assignment of honors to one of that race, but we were hardly prepared to think of the Indian peoples of Northern Hindustan as the soil from which the fairest flower of poetry was to be gathered this year. But those who have heard this eminent philosopher and poet in any of his American lectures could not fail to enjoy the charm of his style and appreciate something of the strength of his message. This collection of prose essays is a welcome addition to the poeti-

cal work which he has published in the west. It is full of the elusive charm of the orient, and yet attempts to grapple in a forceful way with some of the deepest problems of life. That he brings to their solution any particularly new forces of thought is perhaps too much to affirm. But the very fact that he states them in new and poetic ways, and at points throws interesting lights upon the process of world development from those ancient and inspiring messages of religion, the Upanishads and the teachings of Buddha, renders his essays the more pleasing and worthwhile. Among his eight chapters are treatments of the Individual in Relation to the Universe, Soul Consciousness, The Problem of Evil, the Problem of Self Realization in Love and in Action, and the Realization of Beauty and the Infinite. (Macmillan, \$1.25 net).

War and Women. By Mrs. St. Clair Stobert. Here is the story of one woman's singularly intimate and informing acquaintance with the Balkan war, through hospital and field relief service that began under the Red Cross, but was finally devoted to independent efforts. The author of the book tells her story in a very interesting and convincing way. She gives us something of the rough and horrible experience of war. She shows how cruel and barbaric a thing it is at best, and how needless. Yet with a woman's sympathy she pleads that something more be done than even the Red Cross society has been able to do. She believes that a trained force of women actually prepared for field work should be included in every army corps. While recognizing the good intentions and the very valuable services of the Red Cross society she is unsparing in her criticisms of what she regards as its inefficiency to meet certain conditions in war times. She is very positive in the statement of her views, and has plenty of illustrative material, both in work and pictures, to fortify her plea. War is horrible and excuseless, but if nations will go to war, they ought at least to provide as competent a nursing staff as they do in artillery or naval service.

Clear Grit. By Robert Collyer. One of the prominent figures on the Lyceum platform of a generation ago was Dr. Collyer, a Unitarian minister of distinction, whose sermons and published writings made a deep and wholesome impression upon American thinking. Like most of the important lecturers of that time, including Wendell Phillips, Henry Ward Beecher and John B. Gough, he had one lecture that was known far and wide. "Clear Grit" was delivered before audiences in all the important cities in the country, and in some places many times. In this volume it stands first and gives the title, and is followed by a dozen or more lectures upon other themes, such as "Westminster Abbey," "The Pilgrims," "The Human George Washington," "The Heart of Martin Luther," and several dealing with American men of letters. These lectures are marked by the exact information, careful literary workmanship and calm yet earnest appeal which the more stately platform of an earlier day made to the American pub-

lic. The volume closes with some of Dr. Collyer's more familiar poems and hymns. (American Unitarian Association, \$1.50 net.)

The Limitations of Life, and Other Sermons. By William M. Taylor, D. D. A generation ago the two greatest preachers in New York City were John Hall and William M. Taylor. Probably no men of that generation, saving only Charles Haddon Spurgeon and Alexander Maclaren were as widely read. It is worth while to keep at hand some of the most important sermons of such great teachers. No one wishes to preach them, for their message is not wholly suited to the new generation. But their grip upon the great facts of the religious life is very real, and the character of their sermons may well be studied by the ministry of today. In this volume there are some twenty-five of Dr. Taylor's representative sermons. Among them one recognizes with pleasure, "Peniel," "The Eagle's Nest," "The Incarnation," "The Power of God's Gentleness," and "Memory as an Element in Future Retribution." (George H. Doran and Co., 50 cents net).

Crayon and Character. By G. J. Griswold. You have seen the wonderful manner in which crayon artists draw pictures on blackboards or paper spaces before fascinated audiences. Did you ever think you would like to do that kind of work? Or that you had some talent of that sort? Here is a capital book to discuss that question with you, and to show you just how you can develop any skill you may have for crayon drawing. The possibilities of such work particularly in Sunday-schools are very great, and we believe that many a boy and girl will find suggestions for an interesting and valuable career by reading this profusely illustrated little book. (Meigs Publishing Co., Indianapolis, \$1.00 postpaid.)

The Home Nurse. By Dr. E. B. Lowry. No one needs to be informed that in all cases of sickness very much depends upon intelligent and efficient nursing. This book, written by one who is an authority upon the subject, gives in a precise and practical manner instructions upon general nursing, nursing in special diseases, and the treatment of minor disorders and accidents, with a competent list of home remedies? It is just the kind of book one would like to have at hand in emergencies either of accident or of such sicknesses as may fall outside the range of professional nursing. (Forbes and Co., \$1.00 net).

The Backyard Farmer. By J. Willard Bolte. The possibility of making a small patch of town or city ground both attractive and profitable is the thesis of this worthwhile book. It discusses a very large variety of possibilities in the raising of vegetables, flowers, small fruits, trees and many varieties of chickens, and has some admirable words about the value to children of garden interests. (Forbes and Co., \$1.00).

Success with Hens. By Robert Joos. A series of fifty chapters upon the work of rearing poultry, the selection of stock, different forms of incubation, the care of chickens, successful marketing of poultry, the common diseases to be encountered, and the profits in the successful care of hens. (Forbes and Co., \$1.00).

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

CHILDREN IN COURT.

Part of An Address By Mrs. Joseph T. Bowen of Chicago.

It seems a sad commentary on our civilization to associate children with courts, yet every year sees a sad little procession of underfed and overworked children pass through our Juvenile Court. They come from the streets and the alleys, the tenements and the schools, the poolrooms and the dance halls. Some have stolen, some have been immoral, some are runaways, many have been mischievous, and a few are vicious. All are the product of over-crowding, under-feeding and neglect. The boy who has been put to work too early and made to assume responsibilities too heavy for his slight shoulders seeks relief from his monotonous occupation in some kind of activity which too often leads to the Juvenile Court. The girls, entering industry and leaving behind her the varied life of the school room, finds her work stupid and uninteresting, and soon begins to take her recreation wherever she can find it, and sometimes at a cost which lands her in the courts. We not only want to cure these children, but we want to prevent a recurrence of the conditions which led to their trouble. We need to so treat them that we will develop whatever is good in them, and so promote their vital welfare.

The Juvenile Court should be equipped with a physician who would examine the child carefully, and if possible remedy his physical defects. He should also be examined by a psychologist, who would study his family history and ascertain how far his heredity had influenced his career. His neighborhood and home environment should be studied, and changed if necessary, and trained agents should be sent to study the conditions which brought about his downfall.

Overwork and underpay of parents is responsible for much neglect of children. Scott Nearing—an authority on wages in this country—says that three-fourths of the men in American industry cannot provide decently for more than three children; one-half cannot provide for more than two children, and one-third cannot make adequate provision for one child.

Added to this, we must expect children to be brought into our courts until we have a higher standard of home life. When the father is working for an inadequate wage, and the mother is supplementing the family income by going out to work, when the home is unsanitary and untidy, and the children are underfed—and it is estimated that one-tenth of the school children in this country are seriously underfed—when they are put to work too early, for four-fifths of American school children never get beyond the grammar grades—then something is wrong with our whole system of education and employment, and until that is changed we cannot expect to keep children out of courts.

CONSERVING THE CHILDREN.

The infant death rate in Australia, as well as in New Zealand, has been steadily going down ever since equal suffrage was granted. Under the title "The Renaissance of Chivalry," Margaret Hodge in The Vote of Jan. 16, 1914, contrasts the laws of Australia relating to

women with those of Great Britain, showing how much more favorable those of Australia are in various respects owing to legislative changes that have been made since women obtained the ballot. She adds:

"The same care that is shown for women is apparent in the legislation for children, and the steady annual decrease in infant mortality in Australia (from 10.3 per cent in 1901 to 6.8 per cent in 1911) is due in part to the excellent instruction in mothercraft in the schools and the careful legislation concerning dairies." (In England a pure milk bill has been crowded out year after year, the prime minister declaring that all the time of Parliament was needed for more pressing measures.)

In New Zealand trained nurses are sent around to give instruction to every mother, in city or country, on the care of babies and the best way to keep them in good health. Margaret Hodge adds:

"Child labor is practically banished from Australia and New Zealand. . . . I have not space to dwell upon the numerous laws which have improved women's economic position, but the table of statistics of wages from 1901 to 1911 shows how steadily women's wages have risen since they became responsible citizens. In these, Greater Britain's capitalists are not piling up profits from the labor of the sweated women and starving the potential and actual mothers of the race."

DEATH OF A REMARKABLE WOMAN.

One of the most scholarly ministers among the Disciples of Christ a generation ago was Henry T. Anderson. His translation of the New Testament anticipated many of the things that are familiar to us now in the English and American Revisions; for one thing he arranged the text in paragraphs according to the subject matter, instead of cutting it up into verses.

Zoe Anderson, the subject of this sketch, was his daughter, born while he was pastor of a church in Central Kentucky. She was one of the most brilliant graduates of Daughters' College at Harrodsburg, an institution far in advance of the usual school for young women of that day. She was a person of unusual versatility; in addition to her mental gifts, she was a fine musician, and achieved success as an artist, especially in portrait painting; besides, she possessed exceptional personal beauty.

She married Spencer Norris, and they lived awhile in Kentucky, then moved to Kansas, and finally made their home in New York, where she made a name for herself in literature; her style was unique and individual, and she became a popular magazine contributor, besides writing several books. She became a social worker in New York's slum sections, and many of her stories dealt with conditions she found there. Finally, she took up her residence in the east side of the city and for several years has edited and published The East Side, an attractive and characteristic magazine; as a help in her social work she founded the "Ragged Edge Club," for the welfare and uplift of the women of the section.

Her death, a few days ago, has been widely noted in the daily press, because of her life and gifts, and because by one of those premonitions that we cannot explain, she had predicted the time when her end would come. She made every

preparation for her death, writing her own obituary, and arranging all the details of her funeral. By her request, the little East Side German band played her only requiem, and the women of the "Ragged Edge Club" had place with her relatives as her chief mourners.

AN IMPORTANT LAW.

The passage of the Kenyon Red Light Bill through Congress is a cause of warm satisfaction. It would be too much to hope that the social evil will be wholly uprooted in Washington; but at least it will not flaunt itself under the very shadow of the Capitol, in defiance alike of law and decency. It is a source of satisfaction also to know that the resolution in favor of the Kenyon Red Light Bill passed by the National Suffrage Convention, and the tour of investigation made through the red-light district afterward by some of the delegates, with the letters and telegrams poured in by suffragists upon Congress, helped materially in getting the bill reported out of the committee where it seemed likely to slumber indefinitely and passing it through the House. Incidentally, here is another case where the influence of the suffragists does not seem to be tending to immorality.

President Wilson has signed the Kenyon bill abolishing Washington's segregated district.

"MODERN" EDUCATION COSTS!

The Harvard University Register for 1913, published by the Student Council, gives estimates of the expenditures of students for the various items in addition to board and tuition charges. Books cost the students about \$71,000 a year, while the bill for drinks is estimated at \$73,500, and for tobacco \$98,225. Theater tickets, suppers after the shows, and taxi fares amount to more than \$200,000.

Here are the expenses in tabular form, according to the Central Church Advocate:

Drinks	\$ 73,500
Tobacco	98,225
Theaters, taxis, etc.	200,000

Three items	\$371,525
Books	71,000

For "modern" education\$300,525

THE OMISSIONS OF EUGENICS.

The chart before him lay, wherein to see—

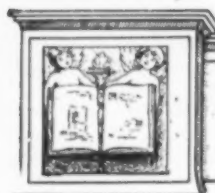
Defeat and failure as his ancestry,
Weakness and pain as his heredity.
He bowed his head in bitter agony
Feeling himself unworthy utterly.
Then light, through black despair,
Shone piercingly.

"They have forgot, my brother," whispered he,

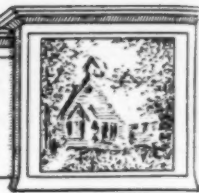
"Jesus, who died for others on the tree,
And my great father God, who strengthens me."

—Elizabeth C. Billings, in the Survey.

The Protestant Episcopal Church seems now to be struggling with the question as to whether laity rights shall be extended to women members. At the annual diocesan convention an amendment to the canons extending the rights of the women to vote in the parish meetings was laid over until the next annual meeting when it is to be the subject of a committee report.



THE CHRISTIAN CENTURY



EDITORIAL

THE PRODUCTION OF LIFE.

WE READ frequently that some naturalist at Wood's Hole or elsewhere has bridged the gulf between the organic and the inorganic in nature, and evolved low forms of life from matter by chemical processes, and not from antecedent life. Not long ago we saw what purported to be microscopic enlargements of these infusoria. We are waiting for the confirmation of these discoveries, and are in no haste. We have neither prejudice against the experiments nor very great confidence in them. We are simply waiting.

But when a man shall learn at length how to create life, he ought to be placed under lock and key until the world is assured of the quality of the life he is to produce. We want no more diphtheria germs or typhoid fever bacilli or gypsy moths or English sparrows, or ravenous beasts, or bad men. If any man has the power of producing life he ought to do it under legislative enactment, after due consideration of all the interests involved. A fearful thing would be done if a new form of face is toward the past, and was accepted in America in a life should develop into a new pest like the potato bug, or the canker worm, or the seventeen-year locust, or the Canadian thistle, or the upas tree, or the deadly nightshade, or the human degenerate. It gives us pause when we remember the sacred and dangerous power which God has given to all life to reproduce its kind. A power so marvelous, so fraught with manifest peril to human welfare, should be most sacredly guarded at the springs.

THE NATIONAL AIR.

AN inquiry addressed to the War Department concerning the national air brings from the Adjutant General the following reply:

"Since the year 1899 the War Department, by general orders and official regulations, has recognized the "Star Spangled Banner" as the national air of this country. No law has been passed by Congress giving legal sanction to this designation, but the War Department appears to have recognized what by common consent has been selected by the people of the country themselves.

This paper wishes to file an exception to this inference. The "Star Spangled Banner" is a very suitable composition to be played by a band and within certain limits is effective as a solo, but it is not and never can become in any proper sense our national air. It never can be sung by a congregation and if it could it lacks those elements which can by any possibility fit for permanent usefulness in that relation. It cannot be understood without footnotes telling us that a particular American citizen, being detained over night on a British warship in time of battle, was grateful next morning to find the flag flying from an American fort. This was an interesting incident and one that fitly expressed itself in a poem, but it is only one of ten thousand or million incidents in which American citizens have been glad to see their country's flag. It contained a stanza which was entirely natural as the expression of national enmity toward the country with which we were then at war, but which is entirely unsuitable for permanent preservation as a part of our national hymn.

We earnestly protest against the assumption that the "Star Spangled Banner" is for any other than orchestral purposes our national air, for three good reasons:

First, it is unsingable; secondly, it is unintelligible except as related to a particular incident in the life of an individual not otherwise associated with our country's history in any notable way; and thirdly, the movement to elevate the "Star Spangled Banner" into first place as our national hymn is in the interests of a sectarian movement to displace "America."

We are not speaking in behalf of "America," nor are we advocating a new national anthem, made to order! For we do not believe great songs can be manufactured. They are born out of crises in individual and national life. But that is apart from the present discussion.

The War Department has a right to order the "Star Span-

gled Banner" to be played by its bands on any occasion when it deems it fit that a national anthem should be played. The "Star Spangled Banner" is worthy thus to be played and it is a national air suitable for such rendering, but it is not the national air and if the War Department should attempt to make it so it would exceed its authority.

HONOR SYSTEM FOR CONVICTS.

ONLY a short time ago the convict was regarded as a savage, soulless beast, and society's attitude toward him was that of fear, aversion and severity. The horrors of Sing Sing and Auburn, typical of the old traditions, are well known. It has been thought that the more odious the condition of prison life, the surer deterrent from crime it would prove. But this has not been the case. It is impossible to say where the idea of prison reform originated; but in Colorado, Arizona, California and Washington, in Illinois and to some extent in Minnesota, Indiana, and other states, clear thinkers have arisen who have insisted that criminals are human beings and that the true purpose of the prison is not punishment, but reformation. The most striking change of all is the success of the honor system. In Canon City, Colo., convicts are sent out without guards to work in the fields and on the public roads. In Great Meadow, N. Y., prisoners operate the farm, play football and baseball and are encouraged to live a healthfully active, normal life amidst clean surroundings. When John Cleghorne, who was the warden at Canon City a dozen years ago, sent out a gang of over 150 convicts with an unarmed prison official as foreman, but without guard, to work on a road forty miles from the prison, much alarm was felt by families living in the neighborhood. But the convicts camped there for a week, like any other workmen, and there was no attempt at disorder or escape. The indeterminate sentence and parole law, passed by Indiana in 1897, proved another step in the right direction. Instead of the old plan of "breaking the will" of the moral delinquent, that of gradually rebuilding the character through hope and appeal to honor, has proved immeasurably superior.

WHO PAYS THIS COST?

LET us pause and take out our pencils before we talk too much about war with Mexico or any other nation. War is a court of last resort, but unlike our supreme court it makes no provision for the payment of the costs by the party which makes the appeal. This would seem an oversight worthy the attention of the Hague tribunal.

If every generation paid for its own wars out of its own pockets there would be one thing less to say against war. This is far from the custom. Pensions and interest on war debts load their burden on posterity unto the third and fourth generation. There is no nation in the world that can so quickly meet the costs of war as the United States, and we are still paying the single item of pensions for every war we have ever had from the Revolution down. We shall be paying pensions for the Spanish War until into the twenty-first century.

How much is the world paying for the dead horses of war, for wars of the past? We have seen a statement recently which we presume is sufficiently accurate for practical purposes. If any one doubts it he may gather the figures and rectify the error if there is one. We give the statement as we found it.

But first let us analyze the matter a little, for the sum is to be expressed in dollars. How much does a dollar cost? The average wage earner and salaried person employed in the United States in manufacture receives somewhere about from \$1.50 to \$2 a day, and certainly pays not less than 75 cents a day on an average for board. A dollar a day, then, is a good average wage even in the United States with board provided. fair average gross wage. After deducting clothes, carfare, provision for those dependent, and the various necessary expenses of living other than board, it may be doubted if the average wage earner in the United States can hope to save a dollar in less than a week. A dollar, then, represents, let us say roughly, the gross amount which the average man could



contribute in a week to the general good, after deducting the necessary expenses of himself and those dependent upon him. That is the approximate value of a dollar in America—the net worth of a week in the life of the average staid man. In the world at large a dollar is worth much more.

Now then the statement which we saw was this, that the amount which the world pays for past wars in interest on national debts, pensions, and claims for military damage, that, if gathered into one pile of one dollar bills would make a stack fifty-two miles high. This, mind you, is not represented as taking into account present war preparations, new warships and cannon, or the cost of anything but past wars. This is the burden which each generation saddles onto the future for its own love of fighting. Before the world can do anything more than merely live, before it can build a bridge or improve a harbor or erect a lighthouse or found a library or endow a school or do anything except just live, before it can pay its life insurance or open for its own children a savings bank account, it must pay every year into the open mouth of the past that is already full of skulls and fearful memories, a pile of dollar bills, each representing a man's net labor of a week, a pile of dollar bills fifty-two miles high.

SACRILEGE!

A METHODIST preacher in a fashionable Chicago suburb cut his sermon short last Sunday and upon the congregation rising to sing the final hymn it appeared that only two members of the quartet choir were in their places. The other two confusedly entered the choir loft in the midst of the second stanza. Upon inquiry the pastor learned that the absent singers had been spending the period of his sermon in the basement smoking cigarettes. The newspapers reporting the fact say that the pastor gave vent to his indignation by issuing an order forbidding smoking in the basement!

But what about the two singers? Will they retain their positions in the choir? Will they lead the people in the worship of Almighty God next Sunday? Peremptory dismissal of both of them was the only adequate expression of a right-minded pastor's indignation under the circumstances. And this not through any personal "huff" at their indifference to his sermon, but for the sake of the sincerity and good faith and integrity of public worship.

How can worship be real and sincere and spiritual when leaders of it use it as an occasion simply to exploit their professional talents and, having played their role, "cut" the portion of the service in which they have no public part? They sing God's praises but their minds are far from him.

The whole business of a merely professional choir is downright sacrilege. Choirs should be composed of Christian-minded singers, reverent, earnest, sincere worshipers themselves. Only these can truly aid in spiritual worship. If a church must choose between non-religious professionals who sing beautifully and sincerely religious amateurs who sing but passing well there should be no hesitation in choosing the latter. But if the taste of the congregation is so sensitive that it cannot endure any but the best, then let it get on without any choir at all, and it will be surprised to discover how well the worship of God can proceed without such assistance. And by all means abolish that curtain or screen that hides the seated choir from the view of the congregation. It suggests to the choir members that they are not a part of the congregation of worshipers but a group of paid performers.

No wonder they read books or engage in whispered conversation or go to the basement to smoke when the very arrangement of their seats suggests to them to do anything but listen reverently to the preacher.

THE OLD BETTER THAN THE NEW.

FOUR great religious bodies through their official publishing houses united to produce, if they could, a body of Sunday-school literature on the new international graded lessons.

They were, the Presbyterian church through the Presbyterian Board of Publication, the Methodist church through the

Methodist Book Concern, the Congregational church through the Congregational Publication Society and the Disciples of Christ through the Disciples Publication Society (not an "official" publishing house).

The work was begun and carried forward in a remarkable spirit of prayer that God might lead these great religious peoples into a demonstration of their present essential unity by enabling them to produce from top to bottom of the series a body of literature transcending all denominational differences.

To each publishing house with its editor was reserved the right to get out its own quarterly in its own way in any case of irreconcilable difference that might arise.

For over four years this wonderful system has been growing. It is now practically completed, and stands as an unexampled monument to the real unity of these divided brotherhoods.

It seems to settle the question of the possibility of union.

If we can agree on what we shall teach our children, can we not agree practically on what it is important for our ministers to preach to our grown-ups?

Just as the course was approaching completion certain reactionary critics among the Presbyterians arose and objected to three out of the 132 texts on the ground that they were not quite Calvinistic enough. In order to keep down agitation the General Assembly appointed a committee to revise these texts. The revision is now completed. The Presbyterian Advance (Nashville), after regretting that the denomination felt it necessary even so slightly to depart from the text worked out in union with the rest, enters upon a comparative analysis of the old and the revised texts and concludes that it has been a case of "great cry and little wool."

Yet it epitomizes what differences it does find in the following very intelligible statements, letting R stand for the three revised texts and O for the old texts:

"The main difference between O and R is in the method of approach. O is historical, R is traditional. O is inductive, R is deductive. O studies the history with a view to discovering what it teaches. R uses the material to illustrate and enforce accepted truth. There is little to choose between the spirit and aim of the two. The old type of Sunday-school teacher will find R easier to teach. The modern teacher, eagerly seeking the best methods for creating and maintaining interest, will find O more suggestive. The original graded lessons seek to bring the most approved pedagogic principles to bear in the teaching of Christian truth, while the revised lessons show a greater solicitude for the pattern of sound words."

The other communions will continue to use the old text, and no doubt most of the Presbyterian schools in the progressive communities will do likewise.

A POEM BY DR. WASHINGTON GLADDEN.

I go not where I will but must;
This planet ship on which I ride
Is drawn by a resistless tide;
I touch no pilot wheel but trust

That One who holds the chart of stars,
Whose faithful lines touch lower deeps,
Whose eye the boundless spaces sweeps,
Will guide the ship through cosmic bars.

My soul goes not a chosen way;
A current underruns my life,
That moves alike in peace or strife,
And turns not for my yea or nay.

Not on the bridge, but at the mast,
I sail o'er this far-streaming sea;
I will arrive: enough for me
My Captain's smile and words at last.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Unity Promoters Embarrassed?

Our good friends, the Episcopalians, anxious as they are for church unity, will be compelled to pause for a moment to adjust matters in East Africa. A real tangle seems to have put in its appearance. The hero, or villain, in this African drama is the now famous bishop of Zanzibar.

Here is the so-called "Kikuju Incident" in a nutshell, as put by one of our exchanges:

"When several evangelical churches in East Africa had gathered in consultation with the Anglican Church to consider ways and means whereby they could unitedly present a bold front against the encroachments of Mohammedanism, they formed a close union and ended their successful meeting with the sacrament of the Lord's Supper, administered by the bishops of Mombassa and Uganda. The service seemed perfectly acceptable to all parties concerned and nothing further was thought of it until the bishop of Zanzibar stumbled upon the fact. Immediately the excitement began to brew. He appealed to the church at home, lifting his hands in holy horror at the thought of a bishop in the Anglican Church administering the sacrament to unordained members of another denomination. The matter has been carried to the archbishop of Canterbury by both parties concerned, and there it hangs while fierce discussion is engaged. Of course to grant the act of the bishops of Mombassa and Uganda would be to destroy the cherished doctrine of the apostolic succession. This the High Church wing is not disposed to admit, while the Low Church wing is rallying to the support of these broad-minded and big-souled bishops who make no distinction between those having the spirit of Christ."

The whole matter, it is reported, has been turned over to a commission to be thrashed out, and it is needless to say much curiosity is noted regarding the coming decision concerning this "much ado about nothing."

Some Revelations of the 1914 Report.

The recently published report of the status of the churches prepared by Rev. H. K. Carroll has aroused keen interest. The following are some of the deductions made from the facts and figures of Dr. Carroll:

The gain in the erection of churches has been extraordinary, averaging six new churches a day throughout the year.

There was a gain in the last year in the membership of the thirty-six denominational bodies which compose the federal council of nearly 2 per cent.

The exact gain of all the denominations was 1.8 per cent. If certain very small bodies which lost members are excluded and only denominations carrying on active work are counted the gain is a slight fraction less than 2 per cent.

The gain in numbers, if all bodies are counted, is 618,000; if the smaller bodies which lost members are counted out the gain is 655,000.

The following are the largest religious bodies in the United States:

Roman Catholic	13,099,534
Methodists	7,125,069
Baptists	5,924,662
Lutheran	2,338,722
Presbyterian	2,027,593
Disciples of Christ	1,519,369
Protestant Episcopal	997,407
Congregational	748,349

These eight bodies contain 34,000,000 of the 37,280,000 of actual members of churches within the United States.

The Methodists made the largest increase, 220,000. The Roman Catholics had the next largest increase, 212,500. The Baptist growth was 64,000, the Presbyterian 45,600, the Lutheran 36,000, the Disciples of Christ 21,800, and the Protestant Episcopal 16,500.

The Roman Catholic figures follow the government census plan of deducting 15 per cent from official Roman Catholic population for children not confirmed, thus representing the actual membership on the same basis as other denominations have their membership represented. The year 1913 has been in all respects one of the best years the churches in the United States ever had. It showed a considerably larger gain than did the year 1912.

James Bryce Discusses Bible Study.

James Bryce, democratically speaking, or Viscount Bryce, as King George of England decrees, had somewhat to say concerning Bible study, at a recent educational conference in London. He dwelt upon general educational conditions in Great Britain, and spoke of the importance of moral and religious training in schools. He put special emphasis on the value of knowledge of the Bible. "It is with great regret that one sees in these

days that knowledge of the Bible seems declining in all classes of the community. I was struck with the same thing in the United States. Looking at it from only the educational side, the loss of a knowledge of the Bible and of all that the Bible means would be incalculable to the life of the country. It would be a great misfortune to the country if generations of children grew up who did not know their Bible."

Lord Bryce held that training given on the continent and in the United States is better adapted to present social and commercial conditions than that of England.

Newspapers and Religious News.

A recent Saturday number of the Baltimore Sun devoted four pages to religious matters. These pages contained a survey of the current activities of the religious world in general, a collection of interviews obtained from Baltimore ministers on various matters of interest to the social and religious life of the city and a half-page Christian message with a large reproduction of Lerolle's famous painting of the Nativity. The New York Evening Post, the Boston Evening Transcript, the Chicago Inter-Ocean, and the Springfield Republican publish weekly pages of the nation-wide work of the churches. The Chicago Tribune, which calls itself "The World's Greatest Newspaper," just last week began the publication of a special religious news page, with announcements of church services. If the newspapers really do report the pulse of the people, there is surely reason for optimism.

Here and There in the Religious Field

Portable Churches for Evangelism.

Kansas City Presbyterians are to use portable churches in developing new fields. When larger churches are needed, these portable structures will be taken down and moved to other localities. These movable structures have been used with success in China and other missionary fields.

Religious Paper for Bohemians.

An important meeting was held by the leaders of Protestant Churches in Chicago last week, at which time representatives of five Protestant Bohemian Churches within the city were present and pledged their support to the efforts to create a union Protestant paper for the Bohemians in America.

Unity in Canada.

The Church Union Committee of the Presbyterian Church of Canada, at a recent meeting, voted by an overwhelming majority to proceed with the proposal for the union of the Presbyterian, Methodist and Congregational churches in Canada.

Doctor Chapman Ill.

Messages from Scotland report that Doctor Chapman has suffered another attack of angina pectoris such as interrupted his preaching at the height of his Australian campaign two years ago. He

was obliged by this misfortune to suspend preaching for several days just at the outset of his mission in Edinburgh.

Cincinnati Christian Women Unite.

One of the most successful union missionary efforts by the women of any city of the country is that which has marked the activity of the women of Cincinnati recently. Representatives of fifteen churches—every Protestant denomination in the city—are included in the women's foreign missionary union.

New Christian Endeavor Campaign.

A movement has been started in the Christian Endeavor Societies to encourage young people to form a definite purpose to enter active Christian service. The field of that service is not limited and may include the mission field, the ministry or any other organized Christian service. It is hoped that an organization as virile and praiseworthy as the Student Volunteers may gradually develop within the ranks of Christian Endeavor.

Largest Y. M. C. A.

The largest Young Men's Christian Association in the world is said to be the West Side Young Men's Christian Association at Eighth Ave. and Fifty-seventh street, New York City. Its present membership is 6,245 and the general attendance for the past year reached a total of 750,567.

Of Human Interest

A Child's Memories of Lincoln.

One of the clearest recollections of my childhood is of a tall man who sat two seats in front of our family pew in the old First Presbyterian Church of Springfield, Ill., recalls a writer in *The Continent*; a man with a sad face, but whose eyes could light up with a merry twinkle.

His black frock coat never seemed exactly new and had a queer habit of drawing up in the middle of the back, looking as if it were made for someone else. Mrs. Lincoln, on the contrary, was exquisitely gowned. "Ashes of roses" was a fashionable color of those days and I can remember her coming to church in a silk dress of that shade, whose satin bayadere stripes spread in rich folds over a voluminous hoopskirt. Perhaps I had better explain that a bayadere stripe was one that ran across the width of the silk and had to be matched quite carefully in the cutting of the skirt, or the result was disastrous. But Mrs. Lincoln's was correctly made and I heard it whispered that she was extravagant enough to go to St. Louis for it, instead of letting Miss Van Norstrand, the home dressmaker, "put the scissors in it." This toilet was completed by a black lace shawl, pinned on each shoulder by small gold pins. Mrs. Lincoln's smoothly brushed hair was crowned by a white bonnet set off with white plumes. A point lace collar and white kid gloves completed a costume which stirred my childish admiration.

Children always went to church in those days, so I had abundant leisure to observe my interesting neighbors, and they were interesting. It is not given to every little girl to sit behind the President-elect of the United States and I heartily appreciated my position. That I had always set behind the Lincolns in no way disturbed the novelty, for the President Lincolns differed widely from the everyday Lincolns I had always known.

I remember one Sunday that President and Mrs. Lincoln came into church with some strangers. They were rather late and created quite a stir, which had scarcely subsided when a small figure crept furtively in and seated itself close by the President's side. At the first glance toward the lad (it was "Tad") Mrs. Lincoln grew crimson with mortification, for Master Tad's toilet showed hasty preparation and lack of maternal supervision. All this, however, mattered not to the indulgent father. He drew the child close to his side, and there in a short time Tad was happily asleep.

Mayor Mitchel Discusses Silence Policy.

Apropos of his policy of silence, Mayor Mitchel of New York said at a dinner: "In silence there is safety. They who want opinions often get opinions they don't want. Take the young planter's case.

"A young Mississippi planter had a servant, Uncle Jeff, who had cared for him as a child and who was very devoted to him. The young man became engaged to a neighboring beauty, who was credited with a very bad temper. Noticing that Uncle Jeff never mentioned his approaching marriage, the young planter said one day:

"'Jeff, you know I'm going to marry Miss Lamar?'

"'Yes,' was the reply, 'I knows it.'

"'I haven't heard you say anything

about it,' persisted the planter.

"'No,' Jeff acknowledged. 'Tain't for me to say nuthin' about it. I isn't got nuffin' to say.'

"'But what's your opinion about it?'

"'Well, massa,' said Jeff with some hesitation, 'you knows one thing—the most pisenest snakes has got the most prettiest skins.'"

Secretary Bryan on Optimism.

Secretary Bryan is an incurable optimist, and he put down a pessimist superbly at a recent diplomatic dinner, records the *Chicago Record Herald*.

The pessimist, after pointing out that food had gone up two-thirds in price since '99, that leather was 10 per cent adulteration, and that all the good writers and actors were dead and gone—the pessimist, after this tirade, groaned dismally and said:

"Is life worth living?"

Thereupon Mr. Bryan's eye beamed with optimism, and with an optimist's indomitable smile he cried heartily:

"Life is worth living—better than you live it."

Orville Wright on "The Future."

A Chicago physician was congratulating Orville Wright on his new aeroplane stabilizer.

"I'm taking a lot of work from you doctors, I am afraid," said Mr. Wright, with a mischievous smile. "I feel sorry for the young Dayton medical student I heard about the other day.

"Two medical students were discussing their prospects in the profession, when one of them said:

"'To succeed in medicine it is necessary to specialize.'

"'Decidedly,' agreed the other. 'What specialty are you going to choose?'

"'I'm going to specialize in aeroplane accidents—there'll be a great future there.'"

The World is Growing Better

Iron Masters in Social Service.

The Sunday-school Times has given publicity to the effort which the Huston brothers, Charles L. and Abram F., are making through their business—The Lukens Iron and Steel Company of Coatesville, Pa.—for the religious and economic restoration of "down-and-outs" gathered from the streets of Philadelphia. The men are gathered up in Philadelphia by the Inasmuch and Galilee rescue missions. They are taken in charge in Coatesville by Alfred S. Jackson, an enthusiastic Christian worker who serves as chief of police for the Lukens plant. The men, on coming to Coatesville, are taken care of until they can secure boarding houses for themselves in the old Lukens mansion, which is fitted up not alone with comfortable dormitories, but with a cheerful parlor and reading room Mr. and Mrs. Charles L. Huston frequently hold meetings with the men in this parlor, and every effort is made to confirm them in the Christian life. In all, 800 men have been reclaimed by this method.

Growth of Universities.

The decade of 1903-1913 has been a decade of growth and progress for our colleges and universities. They are do-

Carter Glass Defines Obstinate Man.

Representative Carter Glass, the promoter of the new currency bill, was talking about a man who had wrong-headed ideas on finance.

"I argued with him for two hours," said Representative Glass. "I laid all the facts before him. But it was no use. He was obstinate, hopelessly obstinate."

Mr. Glass frowned and shook his head. Then he ended:

"An obstinate man, you know, does not hold opinions—they hold him."

President Wilson Notes Improvement.

President Wilson, at a dinner in Washington, said of commercial honesty:

"Commercial honesty is improving. When a man lies to you and cheats you, it no longer excuses him to say, 'caveat emptor' (it's business) and shrug and smile.

"In fact," the President ended, "things have now so much improved that if some multimillionaires were to lose their fortunes the same way they gained them, they'd insist on somebody going to jail."

Judge Lindsey Discusses Divorce.

In a discussion of the divorce evil Judge Ben B. Lindsey, during his New York honeymoon, told this story of an unhappy marriage:

"Over their tea at the window of a Fifth avenue restaurant one woman said to another:

"'There goes Jim's wife. She's never at peace when Jim is out of her sight.'

"'Dear me!' said the second woman. 'Is it because she loves him so?'

"'No; it's because she knows him so!'"

Governor Glynn on Resolutions.

Governor Glynn, at a dinner in Albany, said of a reformed grafter:

"He is always reforming. He is always turning over a new leaf. Then he slips back again.

"In a word," the governor ended, "he is one of those professional New Year resolvers of whom it has been well said:

"'The man with the largest experience in resolution making turns out the poorest quality of resolutions.'"

ing more and better work than ever before; they are becoming more democratic and more efficient and vital.

During the ten years the attendance at the leading universities increased 68 per cent—more than three times as fast as the population. New courses have been provided to meet the conditions and requirements of the time. Research work has been extended and improved. Summer, evening and correspondence courses have been introduced. Some colleges have "peopleized" themselves to a remarkable degree and are educating thousands who long since passed the "school population" stage.

Some universities have passed others in the race, owing to geographical and financial conditions, but all have advanced. Here is a table showing how the leading universities now rank as regards attendance:

Columbia	9,929
California	7,071
Chicago	6,834
Michigan	6,008
Pennsylvania	5,968
Wisconsin	5,890
Harvard	5,627
Cornell	5,612
New York	5,508
Illinois	5,259

Disciples Table Talk

More About Professor Jefferson's Death.

Further information concerning the details of the passing of S. M. Jefferson has come in.

"Prof. Jefferson was apparently in his usual health and spirits when at the conclusion of his lecture, about 11:30 o'clock, he left the Bible College to go to his home for luncheon. He had walked several blocks when he suddenly began to feel weak and ill, and asked a negro nearby to assist him to a neighboring grocery. Prof. Jefferson noticed Dr. J. C. Carrick passing in his buggy, and calling to him that he was ill, asked that he stop and give him medical attention. Dr. Carrick at once alighted and helped the sick man into the grocery, where Prof. Jefferson became very ill and leaned upon the counter, complaining of an acute pain in the region of his heart. He remarked to Dr. Carrick that it was the worst attack he had ever experienced. Realizing that Prof. Jefferson was in a very serious condition Dr. Carrick removed the patient's coat and gave him a hypodermic injection in the hope of giving at least temporary relief until he could be removed to his home. However, Prof. Jefferson did not rally and he was placed on a pallet which had been made on the floor of the grocery. Dr. Carrick worked heroically to arrest the progress of the ailment, but despite all efforts Prof. Jefferson grew rapidly weaker and expired before any members of his family could arrive. The body was removed to his home. Besides his wife, Mrs. Annie W. Jefferson, Prof. Jefferson is survived by three daughters, two brothers and two sisters. The daughters are Miss Louise Jefferson, a well-known teacher in the Lexington city schools; Miss Ruth Jefferson, of Brooklyn, N. Y., who is connected with the schools of that city; and Mrs. J. O. Donaldson, of Aberdeen, Miss. His surviving brothers are James W. Jefferson, of Springfield, Ill., and Thomas Jefferson, of Logansport, Ind. The sisters surviving are Miss Mary A. Jefferson, of Lafayette, Ind., and Mrs. Elizabeth Fairman."

Eldred Boys Find a Home.

The death of missionaries on the foreign field is not an unusual occurrence, though it always brings sadness to the home churches. When, however, death is the result of accident, as in the case of Ray Eldred who lost his life in swimming a swollen stream, the element of tragedy is added and the pathos of the situation is deepened. But perhaps no fact in our recent missionary experience has so touched the heart of the brotherhood as the orphaning of those three Eldred boys, Ray, Ward and Joe, by the death of their mother last year and the sudden and tragic taking off of their father in the heart of Africa. There was a certain satisfaction in knowing that these lads of seven, eight and nine years were well cared for in the Missionary Home at Hiram, but there has been a tug at the emotions of every one who contemplated their bereavement. Now, however, there comes the singularly cheering and satisfying news that all three of the boys have been adopted by Dr. and Mrs. Hugh T. Morrison of Springfield, Ill. No one who has ever enjoyed the hospitality of Logan Place, a fine old house set in a spacious lot on the edge of the capital city, could for a moment question the extremely happy solution of the life problem of these children. The very act of adopting three boys illustrates more eloquently than words could describe the large heartedness of Dr. Morrison and his wife, Mary Coleman Morrison, who are among the most devoted members of the Springfield Church, and hold an important place in the regard of all the citizens of that city. To have these boys grow up under the influence of that home will be a satisfaction to every Disciple. It is a unique act of self-dedication to a noble task that is thus performed by these earnest

friends of every good work among us. Congratulations are certainly due to the boys themselves, and to all those who hold them in tender love for the sake of their father and mother, who from the dark continent of need and opportunity have entered into the life that is life indeed.—H. L. W.

H. E. Stafford, Continues Unity Campaign.

Two weeks ago was reported the campaign being carried on in Massillon, O., by H. E. Stafford, of the Christian Church of that city, in behalf of Christian Unity. Mr. Stafford invited to his pulpit the other ministers of the city, to tell why they held their several beliefs. Mr. Stafford then followed in a sermon on unity, from which we quote: "That all may be united in one great, glorious body to attack the ramparts of sin, I am willing to give up anything that will not be detrimental to character or detract from salvation there and hereafter," said he. "If there is anything in



Prof. Charles M. Sharpe, Ph.D., who has led in the raising of \$50,000 additional endowment for the Disciples Divinity House of the University of Chicago.

the name 'Christian,' 'Disciple,' 'Christian Church,' 'Church of Christ, or God,' that is wrong I'll give it up. If there is anything wrong in my creed I'll give it up. We have no written creed save the Bible, and only one article of that we make binding on men—I believe that Jesus is the Christ the son of the Living God. If all the churches of Massillon can get together and baptism is the only hindrance, I'll let each man who will study earnestly God's word, take his choice of the manner in which it will be performed. I'll give up 'my kind' of baptism. 'But you ask me, 'Will you give up your pulpit and congregation?' During my ministry I have never been with a congregation I love more dearly, never worked with ministers and other religious peoples where I had as sweet fellowship, never felt so much at home in a city as I do in Massillon, but I would want to be the first to say, were a union of the churches consummated and fewer ministers

needed, "you take charge of the First Christian Church and I'll go to the needy fields of the West, where there are hundreds of churches without ministers."

Ft. Worth Pastor Calls Religion Cure.

L. D. Anderson, pastor at First Church, Ft. Worth, Tex., held in a recent sermon that religion is the means to make "unprofitable men profitable." "The unprofitable man, the man who produces nothing, can be made profitable," he declared. "The indolent, criminal classes, the impediments of civilization, constitute the gravest problem of society. Education, laws, environment and companions cannot solve the problem. The religion of Christ offers the only solution. Men have suggested many remedies. Some have claimed that education is the chief need. Others have insisted that the remedy lies in proper laws. Others still have argued that the cause lies in environment, and the remedy consists of improving the surroundings, companions. Probably no one will deny that each of these involves an important factor in life. All are needed to secure the best results. Yet neither, nor all combined, can of themselves produce the desired results. Christ's answer differs from those of men. He points to religion as offering the remedy. Fortunately nineteen centuries bear testimony to the effectiveness of our Lord's method. It was no little thing that the gospel proclaimed by an imprisoned apostle changed a fugitive slave into a faithful servant who voluntarily journeyed 1,000 miles to resume the duties of servitude. It is a marvelous tribute to the power of the gospel that it rescued multitudes from the depths of paganism and made them to be worthy and profitable servants of God."

Los Angeles Churches' Building Plan.

A mass meeting was held by the Christian churches of Los Angeles, Feb. 15, in the First Church of that city in the interests of the campaign of the joint board of churches, composed of the official boards of the various churches, in securing a building fund of \$120,000 to erect six neighborhood churches to cost \$20,000 each. The sum of \$50,000 will be raised this year toward this project. Already \$14,200 has been pledged, \$5,000 the gift of W. F. Holt, of Redlands and a like sum by George H. Waters of Pomona, while E. N. Thomas of Los Angeles has pledged \$1,000.

Playground Activities in Chicago.

The recognition of the value of neighborhood houses and playgrounds has reached an admirable stage of development in the larger cities. Mr. Clarence Rainwater, a graduate of Drake University and the University of Chicago, is the superintendent of Hamilton Park, one of these interesting social centers in this city. This Park consists of a considerable space of open ground in one of the congested districts of Chicago. A well equipped building with audience room, officers and refectory occupies the center. Near it there is a bathing pool and in-door and out-door gymnasiums. Here all sorts of wholesome physical and intellectual recreations minister to the life of the community. Mr. Rainwater reports a recent addition to the plans in the activities of the civic music association, whose business it is to promote and encourage the understanding, appreciation and study of the art, movement and development of music throughout the community, principally by providing entertainment or instruction either free or at little expense in the small parks and playground of the city. Many (Continued on next page.)

New Endowment for Disciples Divinity House

Trustees of the Disciples Divinity House are glad to announce that there has just been completed the raising of a new fund of \$50,000 for additional endowment. This added to the endowment fund of \$30,000, raised a few years ago, makes our present endowment fund \$80,000. The Divinity House also owns a splendid lot in the im-

mediate vicinity of the University of Chicago, worth more than \$30,000, making the present holdings of the house \$110,000. The further needs and plans of the institution include endowment funds and buildings up to at least half a million dollars.

W. D. MACCLINTOCK,
Pres. Board of Trustees.

musical and philanthropic organizations in the city are co-operating in this work, and several of the best choirs, orchestras and musical clubs are furnishing their services. The concerts thus rendered at Hamilton and other parks are an admirable stimulus to the social and artistic life of the local communities.

Dr. Ainslie's Brother Passes Away.

The report has just come in of the death of Charles H. Ainslie, brother of Dr. Peter Ainslie, at the old family home in Virginia, where he has been living for several years, though his home was in Washington, D. C. On the day of his death Dr. Ainslie reached Baltimore, on his return from his trip abroad. Of the family Dr. Ainslie alone survives. The deceased was 60 years of age. The burial took place in Virginia. The Christian Century tenders to Dr. Ainslie its sincere sympathy in this time of bereavement.

New Building for Juliette Fowler Home.

Plans are being made for the erection in Ft. Worth, Tex., of a modern brick building at a probable cost of \$40,000 for the housing of the orphan children of the Juliette Fowler Home, conducted under the direction of the National Benevolent Association. The new building will probably be started in April. It will be located about 200 feet south of the Sarah Harwood Hall, which is also the property of the Christian Church. The new building will care for 100 children. There are now forty-four children in the home at the home on the Fort Worth Inter-urban. There will be modern improvements throughout the building. The structure will be of brick, two stories high with high basement, about 165 by 50 feet.

Beaver Falls, Pa., Reports.

Beaver Falls, Pa., church reports \$4,775.75 raised last year, a membership of 350. A recent evangelistic series, conducted by E. N. Duty, of Charleroi, Pa., closed with twenty accessions to the church. Edward Daugherty led in song.

Governor Major as Church Boomer.

Being told that he is directly responsible for the increased attendance at the Christian Church of Wyandotte, Mo., on account of the success of the good roads propaganda in that county, Governor Major was asked by Mrs. James N. Suter, a member of that congregation, for a donation to help enlarge the church building. Gov. Major responded to the request by forwarding a generous check to Mrs. Suter. Incidentally he remarked in mailing the check that the request was the finest compliment that has been paid to his road building efforts.

Oklahoma Churches Unite.

An organization of a ministerial association composed of the ministers of the Christian churches of Oklahoma City, Norman, Edmond, Britton, El Reno, Chickasha, Guthrie, Geary and Shawnee was perfected at a meeting of ministers from these churches held in Oklahoma City two weeks ago. H. E. Vanhorn, pastor of First Church, Oklahoma City, was elected chairman. The association will meet on the second Monday in every month in Oklahoma City for a discussion of affairs.

Richmond, Ind., Pastor on Amusements.

L. E. Murray, minister of Central Church, Richmond, Indiana, proposes for this church a choir of 60 members, and declares that no one can be a member of the choir who indulges in dancing and card-playing. In taking this stand, the minister declares he is not attacking these forms of amusement, but because active church work in any department would not permit one to indulge either in dancing or card-playing. Mr. Murray believes that these amusements, at the present time, are taking up so much of people's leisure that the remnant left for religion is too small to answer the purpose. This is an age of pleasure. It is largely devoted to the business of tickling the nerves and there is not enough left to minister to the spirit.

An Illustration in Evangelism

BY W. BAYARD CRAIG.

From latest statistics it seems we are not now making the large percentage of growth that gave us the lead among the hosts in preceding years. We seem to be suffering a reaction from the "big" meetings with their thousands of additions. Such a reaction was to be expected. When a protracted meeting brings in all the prospects immediately in sight—friends and hearers who already know the church and are favorably inclined, enough has been done for the time. New members already acquainted with the church, its pastor, and its methods can be easily made to feel at home and settle down into a reliable membership. But when the meeting goes on under abnormal condi-

against protracted meetings develops.

We have put too high a premium on numbers gained in a meeting. We developed evangelists and evangelistic machinery that brought in converts faster than our churches could care for them successfully. The large infant mortality among the 'babes in Christ' scared us and has greatly limited the demand for the great evangelists and big meetings.

The remedy is not to cease protracted meetings and enthusiastic efforts to win converts. The remedy is to keep the number of converts and the ability to care for them in something like reasonable balance. We must place more emphasis on the spiritual uplift and improved efficiency of the church that holds the meeting and less on the number of converts gained. A new type of preacher-teacher evangelist is springing up to meet this need. By way of illustration, here in Redlands we had a hard time getting the consent of the officers to undertake a protracted meeting. A former ambitious attempt in a big tent ended disastrously. They finally consented to invite Dr. Bruce Brown. He proved the possessor of a unique ability to make the simple, unquestionable, essential truth of the gospel so winsome, so interesting, so instructive, so captivating that there was no need of anything eccentric, queer, or shocking to attract and hold the people. His sermons were big, carefully constructed, and full of sound, well-balanced instruction, but presented so eloquently, illumined with apt illustrations or artistic charts, that even the children listened open eyed to the close.

Every one was helped by the meeting. Every one rejoices in the meeting and the pastors' work will be easier and more fruitful. There were only sixty-two accessions, forty confessions, but we consider it a wonderful meeting. It is for us in Redlands. We consider the results so valuable that we are asking a place for this story as an indication that the churches are ready again to make an evangelistic campaign all along the line, with the thought of building up the Christian life in the hearts of believers, old and new, rather than a more spectacular result in noise and numbers. If we find the normal thing to do in evangelistic efforts we will grow as rapidly as ever and escape reactions.

Redlands, Calif.



Rev. W. B. Craig.

tions bringing in hundreds who are entire strangers to the church and its ways, it is inevitable, that when the meeting closes, with its crowds, its music, its continuous services, its high keyed intensity, and extravagant type of preaching, many converts will not survive the change to normal conditions. Such a meeting is followed by a depressing reaction and thus prejudice

Prof. S. M. Jefferson--an Appreciation

BY ELLIS B. BARNES.

The sudden and unexpected death of Professor Jefferson has brought sorrow to the hearts of all who knew him, and particularly to those of us who knew him intimately, and who have followed with unabated interest his work in the college of the Bible.

Professor Jefferson was a man of large sympathies and wide tolerance. He was a Disciple after the mould of Isaac Errett. Those who heard his address upon that distinguished leader at the Pittsburg convention will not forget the high and genuine praise bestowed, nor the rare discriminations which only a scholar of Professor Jefferson's sympathies could make. A man of prominence was heard to remark at the close of the convention that Professor Jefferson's address was among the greatest delivered at that gathering.

The incident interprets the man. He was really a survival of the catholic days of the movement, though just entering into the sixties. When influences that would have made us forget the breadth of the movement were dragging many in their train he stood aloof, and offered his manly protests. While his name has not been in the prints in late years everyone knew exactly where he stood, and his candor and his firmness were alike worthy of emulation. He was

a Disciple to whom we all looked for the preservation of the most worthy ideals of our history. He had no pleasure in the strife of those who looked upon all innovations as departures from the faith. He was willing to prove all things and to hold fast the good.

He was a valued teacher and his place will be difficult to fill. His class room work was always conscientious, and the young men who sat under his instruction were led to believe in his worth more and more. To that work the latter days of his life were wholly given up. He had learned how to combine the best in the old and the new beliefs, and stood for positive truth, and the liberty to find pearls in many seas. That spirit was imparted to his students, and we may look for beneficent results from his ministry as a teacher of youth in days to come.

He was a teacher in the pulpit, and wherever his ministry has been, he is thus remembered. His utterances were always weighty, and often touched with tender pathos. The happy combination of heart and intellect opened to him the lives of his congregation. He was a friend and a brother beloved to hundreds in the wide circles of the several activities of his life.

Richmond, Kentucky.

PERSONAL AND OTHERWISE.

A splendid County Conference was recently held at Arcadia, Ind., near Noblesville, under the supervision of G. I. Hoover, the efficient district evangelist. All the state officers were present. These new County Conferences, which are being held will be consummated in "Diamond" Jubilee state convention at Terre Haute, May 11-15. It will be Indiana's historic seventy-fifth anniversary. One thousand delegates are expected. L. C. Howe is President.

The West Boulevard Church, Cleveland, observed Men's Day with pleasure and profit. The Franklin Circle Church had a magnificent men's program, of their own making. Hundreds of churches throughout the country gave the laymen an opportunity to tell what they were doing, or what they hoped to do for the kingdom of God in the future.

Mrs. Katherine Oliver McCoy, reader, who several weeks ago gave at Memorial Church of Christ, Chicago, her reading of "Tomorrow," by Percy Mackaye, read again at this church on Sunday evening, March 1. "Dr. Luke of Labrador," one of the thrilling stories connected with Dr. Grenfell's career on the Labrador Coast was the subject of the last reading.

Mrs. B. W. Johnson, mother of Mrs. Haggard of Des Moines, and of Mrs. T. W. Grafton, of Indianapolis, is seriously ill as these lines are written and her children have gone to her bedside at Oskaloosa, Iowa. Mrs. Johnson is the widow of B. W. Johnson, a great preacher in his day, and at one time editor of the Christian Evangelist.

The church at Uniontown, Ind., the oldest in Northern Indiana, has just concluded a meeting with fine results. Richard S. Martin, was the evangelist. This church has had, among its ministers, J. V. Updike, L. L. Carpenter and Noah Walker. The church has two elders who have served it for fifty years.

Roanoke Church, Kansas City, has \$5,000 debt on the building, which they hope to wipe out this year by a plan of Life Insurance, which holds great promise: The pastor writes the policies and the agent's commission goes into the building fund of the church.

B. S. Ferrall, pastor of the Jefferson Street Church, Buffalo, N. Y., says: "The past twelve months have been the most fruitful of my more than ten years pastorate here. More people are assuming definite Christian service than ever before."

G. J. Chapman, for more than three years pastor of the First Church, Joplin, Mo., has temporarily entered the evangelistic field and began a meeting in Marshall, Texas, February 22. His permanent address is Joplin, Mo.

M. M. Nelson, pastor at Highland Christian Church, Denver, Colo., reports that the Ladies' Aid there secured 34 new members one day last week. A \$10,000 addition to the church building is planned for this year.

E. L. Powell, pastor of the Louisville, First Church and Mrs. Anna R. Atwater, National President of the C. W. B. M., were speakers at the annual dinner of the women's federation in Chicago during February.

The Brotherhood at Carthage, Mo., has adopted a ritual and studies prepared by J. O. Boyd, of Keokuk, Iowa. Copies may be obtained of the National Brotherhood Movement at Kansas City.

F. C. Macfarlane, once General Secretary of the Brotherhood Movement was one of the speakers in his home church in New York City, on Men's Day, Sunday, February 22.

The churches of Fairbury, Nebraska, are planning a "clean up" on the liquor proposition, in which J. K. Shellenberger, for-

merly of the Brotherhood, is a leading factor.

T. T. Roberts has taken the field in the interests of Phillips University, Enid, Okla., relieving President Zollars and Chancellor Roth of a portion of their field work.

It is stated that Miner Lee Bates, representing the colleges, will tour the country with a team representing the Men and Millions Movement.

Dr. H. L. Willett will give a series of addresses on missions in Des Moines, April 6-8. Six lectures are scheduled.

HIRAM COLLEGE NOTES.

Hiram won first place again in the Ohio inter-collegiate oratorical contest at Wooster. The winner is Robert W. Peden, of Youngstown. Mr. Peden's theme was "An International Illusion." His oration was a powerful arraignment of war and plea for peace. In the last dozen years Hiram has won first place four times and second place four or five and has never fallen below middle rank.

The canvass for the Almeda A. Booth Memorial chair which has been going on quietly for eighteen months is nearly completed. Over \$45,000 of the \$50,000 required has been pledged and it is expected to secure the balance before April first. Miss Booth was first a student and then, for fifteen years, a teacher at Hiram in the "Eclectic" period of the institution. Both as pupil and teacher she was an associate and worthy yokefellow of Garfield who regarded her as the peer of any women teacher in America.

The college has recently called C. O. Reynard of Toronto, Canada, as field secretary. Mr. Reynard is a Belmont county boy and since his graduation in '05 has been giving admirable account of himself with the Second Church of Warren, O., and at Cecil St. Church, Toronto. We commend him to the entire confidence of the brotherhood.

The Disciples' Club has grown in interest and practical value with every week during the year. Such topics as these have been discussed: Thomas Campbell and the Washington Address; Barton W. Stone and the Last Will and Testament of the Springfield Presbytery; Alexander Campbell, and his Sermon on the Law, his Debates and the "Christian Baptist;" Isaac Errett and his Tract on "Our Position;" The Baptism Question; The Mahoning Baptist Association and the Reformation; and The Work of the Fathers of the Reformation. Dean Vernon Stauffer is president of the club and has given several addresses. Others assisting either in the discussions or by addresses have been President Bates, O. G. Hertzog,

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ROYAL BAKING POWDER CO., NEW YORK

Morton D. Adams, S. H. Bartlett, and Professors Wakefield, Peckman, Dean and Snoddy and J. E. Pounds. While the interest has been remarkably sustained through the whole year, it will not, I am sure, be thought invidious to speak especially of Professor Snoddy's four addresses on The Fathers and their Work. He discussed their work in the light of: (1) Their Purpose; (2) Their Appeal to the Scriptures; (3) The Restoration Ideas and, (4) Their evangelism. Professor Snoddy's high appreciation of the Fathers and his philosophical grasp of their plea gave to his addresses a very rare value. He deserves to be much more widely known to the brotherhood.

Hiram College.
February, 1914.

B. S. DEAN.

UNIVERSITY OF CHICAGO NOTES.

The presence of Dr. E. L. Powell of Louisville at the University as preacher for two Sundays, gave many of the students an opportunity of renewing acquaintance with the celebrated Louisville preacher. His sermons on the Sunday mornings produced a deep impression. No more acceptable service than his has been enjoyed at the University during the year.

On one of the days of Dr. Powell's visit there was a luncheon gathering of the members of the Disciples Divinity House at which he was present. There were about twenty in attendance. Dr. Powell gave a very inspiring talk at the conclusion of the meeting.

Mr. Hamilton, who is finishing his work in the department of philosophy, who occupied that chair at Bethany College during the absence of Prof. Johnson in Europe, and who has proved himself a most valuable member of the Disciples group at the university of Chicago has been appointed to the chair of philosophy at the Nanking University. Pres. Bowen, who is in this country, has expressed great satisfaction at the prospect of having Mr. Hamilton associated with the faculty of that rapidly growing institution. It will add to the Disciples contribution already made to the work of unity in education in China.

Dr. John R. Mott addressed the members of the university in Mandel Hall on Thursday afternoon of last week. He gave his time to the description of the new Christian opportunities offered by changing sentiment among the student populations of Russia, Turkey and China. It is expected that Mr. Sherwood Eddy, closely associated with Dr. Mott in the work of the Student World Federation, will spend some days at the university in the near future in the conduct of a missionary institute and lectureship.

LATEST NEWS FROM NANKING, CHINA.

We as a community and the Medical College in particular are happy to welcome Dr. and Mrs. Butchart and their four children as residents of Nanking. Dr. Butchart comes to take up his work of teaching in the Medical department of the university. For both Dr. and Mrs. Butchart this is in a way a home-coming, as both were formerly residents of Nanking. They are at home at the Frank Garrett house.

Dr. and Mrs. Macklin celebrated their twenty-fifth wedding anniversary recently with a very pleasant reception to their old friends and neighbors. The house decorations were of evergreen and heavenly-bamboo and silver hearts. The refreshments, which were dainty and tasteful, included the bride's cake. A very interesting feature was the display of the photographs of the bride and groom 25 years ago, together with those of their oldest son and his fiancée. There was a short program of felicitous speeches and music. We all join heartily in wishing the doctor and his wife as many more years of life and work together with us.

Mr. Albert Pontius has been appointed American consul in Nanking. He has been here before and comes back to his many friends and acquaintances bringing his wife and son with him.

Mr. E. T. Williams has made a very acceptable Charge de Affairs in the U. S. legation in Peking for nearly a year now, and goes to Washington, D. C., as chief of the Bureau of Far Eastern Affairs.

Last week was commencement week here. This follows the old custom of closing the year with Chinese New Year's. While the Chinese New Year has been officially done away with, still the common people will continue to observe it for years to come. So we have to fall more or less in line whether we wish to or not. Our Union Nurses' Training School graduated a class of six young women. Some of these nurses have already proved to be very useful in the homes of foreigners. These young women are prepared to assist in either Chinese or foreign homes or hospitals.

Last Wednesday a class of twenty young evangelists was sent out from the Union Theological Seminary here. We are very glad to have as large a class as this to go out with the message of the gospel, but they are almost like a drop in the ocean as far as supplying the present needs is concerned. One of these men only belongs to the Christian Mission and goes to work in the Lu-chowfu district.

The Medical Department of the university graduated its first class on Thursday afternoon. Ten young men go out with western ideas and methods and a good deal of Christian training. All of them are Christians and we trust they will follow altruistic rather than selfish ideals in their work. It is an exceedingly great temptation to a young doctor in this country to use his western knowledge simply to make money for himself.

The medical faculty is now a strong one and its number will be increased almost every year.

Union evangelistic meetings are in progress and are drawing large crowds. All the churches and missionaries work together and good results come from these meetings which are held annually at Chinese New Years. CHAS. S. SETTLEMETER.

Jan. 26, 1914.

ONLY A START.

The first Sunday in March is only a starting period for the annual offering for Foreign Missions. The offering begun last Sunday ought to be followed up in each church next Sunday. Some could not be present for various reasons last Lord's day. They should be seen at once. An earnest effort should be made to secure a gift from every member.

Some churches could not call for the offering the first Sunday in March for good and sufficient reasons. These churches will, no doubt, step into line next Lord's day. This is the time for loyal, faithful attention to this offering, lest it goes by default.

If the matter does not receive attention

during March there is serious fear that the church will not take the subject up later. We are sure the friends will not permit the missionaries to pass out of their minds. There is too much involved. They have plans for increased usefulness. Continuation and efficiency of a staff of workers depend upon the response of the churches. The program of the missionaries is business-like and daring. We must help them to carry it out.

The importance of the whole work cannot be overlooked. We have laid foundations in many communities. We must go on with the structure. The obligations we have assumed must not be ignored. This is no time to run away. It is time for prayer and faithfulness. It is time to dare and do. It is no time for white feathers; we must beat no retreat. Onward! is our slogan. Let us shout good cheer to every missionary on the firing line.

Please forward the offering promptly, and a proper receipt will at once be returned.

F. M. RAINS, Sec'y.

Box 884, Cincinnati, Ohio.

FROM THE OZARKS.

One of the best District Board meetings we have ever held met in the dining-room of the Y. M. C. A. Building, at Springfield, Mo., for lunch and business. Wednesday, Feb. 11. Those present were G. W. Wittty, Lowry City; J. H. Bryan, Galena; J. R.

Crank, Mt. Vernon; D. W. Moore, Carthage; C. E. Wagner, Webb City; J. N. Crutcher, Neosho; Dr. J. M. Billings, Lebanon; Charles A. Burkhart, Richland; C. E. Bohannon, Richland; Miss Maude Harrison, Lockwood; Newton Bundy, Mt. Grove; W. J. Lhamon, Dean Drury Bible College; A. E. Cameron, A. F. Mahaney, H. L. Woodward, Clarin Zumwalt, C. H. Newham, Geo. L. Peters, E. C. Seclor, John L. Stine, J. B. Jeans, E. W. Bowers, Mrs. W. J. Lhamon, F. L. Moffett and Mr. and Mrs. J. H. Jones all of Springfield. The superintendent's report showing the work of the District Evangelists working under the direction and reporting to the District Board since May 1, 1913, the following: 29 meetings held, 575 sermons preached, 4 churches and 1 Sunday-school organized, 503 additions to the churches, \$1127 raised for local work, and \$1305.24 for evangelistic services. Total money raised \$2440.34.

J. H. JONES.

Frank L. Bowen has been City Evangelist of Kansas City for 17 years. He has recently been called back to the pastorate of the Jackson Avenue Church, where he labored for 13 of these 17 years, bringing the church out from a storeroom mission to a congregation of no mean proportions and abilities. Mr. Bowen will accept the call, but will continue to superintend the work of City evangelization.

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It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested by use. The hymns and tunes of the church universal are found in *The New Praise Hymnal*, also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

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Disciples Publication Society

700 E. Fortieth Street
Chicago Illinois

TAYLOR, TEX., CHURCH GOES VISITING.

W. H. Bagby, pastor, and the members of First Church, Taylor, Tex., went visiting two weeks ago, attending the First Baptist Church of that city in large number. As a result of the recent fire disaster in their church building, the heating apparatus was out of commission, and Mr. Bagby determined to go visiting rather than use the inadequately heated auditorium. The Baptist pastor requested Mr. Bagby to occupy his pulpit and Mr. Bagby consented, preaching from the subject, "God's Power Plant," which he had announced for his own church for Sunday evening. "God's Power Plant," Mr. Bagby said, "is like a great electrical power plant of Niagara. The people are the motors. The Celestial Power Plant is connected with the human motors like the great Niagara power plant is connected with the motors in distant cities from Niagara. There are three kinds of motors—the uninstalled motors, the disconnected motors and the installed motors. People are divided into these three groups. Some have never been installed; the machinery of their being is there, ready for active work, but they have never been connected with the power from Above. Others have been installed but have become disconnected and are practically as useless as the uninstalled motors. The last and best class are the installed motors, which are performing their tasks with efficiency and dispatch, and amount to something in God's eternal Kingdom." A local paper reports the delight of the Baptist people with Mr. Bagby's sermon.

NEBRASKA MINISTER ADVOCATES UNION.

J. E. Holley, the newly installed pastor of First Church, Hastings, Neb., has caused a stir among religious circles through his espousal of Christian union at Hastings. Mr. Holley declared that the twenty denominations here have \$500,000 invested in church property and expend an average of \$24,000 yearly in ministers' salaries, besides

paying running expenses amounting to \$16,000 yearly. These religious bodies, by combining, he asserts, could invest \$200,000 in a temple, build four smaller buildings costing \$25,000 each, pay \$5,000 a year to one of the ablest clergymen in the land, give him four assistants at \$1,200 each and have \$200,000 to invest in an endowment, all of which would mean a saving of \$40,000 a year, as compared with the present investment and expense. "With this 'saving,'" said Rev. Mr. Holley, "we could send seventy living link missionaries to the heathen, solve the problem of the poor, of the hospital, of the Young Men's Christian Association and every financial question of the church."

M. M. DAVIS SPEAKS AT HOME-COMING.

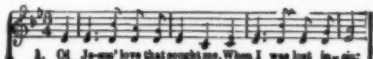
The Ross Avenue Church, at Dallas, Tex., held a Home-coming service Feb. 15. The musical program consisted of old-time hymns, two orchestra numbers, an anthem, duet and solo. The audience was large and appreciative, and many persons, once members of the congregation, but now living elsewhere, were present. M. M. Davis, the pastor, in his sermon, emphasized the place of worship in human life. "Man by nature is a worshiper," he declared. "It is not more natural for him to eat when he is hungry, and drink when he is thirsty than it is for him to worship. This is evident when we remember that we cannot create faculties by education and cannot educate faculties which do not exist, any more than we can improve the sight of a man who has no eyes. In all ages and places and among all peoples worship in some form is to be found. Our Lord whose life is our model was a worshiper. A single passage in Luke gives us the only glimpse we have of that life during the eighteen years between 12 and 30, and that says: 'He came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, and stood up to read.' So regu-

larly did he go to the public worship that it was called a 'custom.' The songs, the sermon, the Supper of the Lord all fill our souls and send us away stronger for the duties of life, and more secure against its dangers. Mixing and mingling with good people in the congregation tend to make us good. A coal of fire left alone soon dies, but in company with other coals it lives and burns more brightly because of the contact."

The Central Church, New York City, has become the big brother of the Russian Mission, according to P. F. Jerome. The formality of acceptance of this relationship was undertaken only recently with 30 members of the Russian congregation present at the Central Church.

The Disciples Congress this year is to be held in Lexington, Ky. The dates and program will soon be announced. The committee in charge consists of C. M. Sharpe, chairman; E. L. Powell, of Louisville; and W. F. Richardson, of Kansas City.

Graham Frank, of Liberty, Mo., recently preached a sermon on "Hell and the Devil," which attracted a great deal of attention.


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Chicago, Illinois

The Sunday School

LESSONS BY THE WAY.

International Uniform Lesson for March 22.

Luke 13:18-35.

Memory Verses, 18, 19.

Golden Text.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matt. 7:21.

American Standard Bible.

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(18) He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? (19) It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

(20) And again he said, Whereunto shall I liken the kingdom of God? (21) It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

(22) And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

(23) And one said unto him, Lord, are they few that are saved? And he said unto them, (24) Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.

(25) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, open to us; and he shall answer and say to you, I know you not whence ye are; (26) then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; (27) and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. (28) There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. (29) And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. (30) And behold, there are last who shall be first, and there are first who shall be last.

(25) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, open to us; and he shall answer and say to you, I know you not whence ye are; (26) then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; (27) and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. (28) There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. (29) And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. (30) And behold, there are last who shall be first, and there are first who shall be last.

Verse By Verse.

By C. C. BUCKNER.

v. 19. *It is like unto a grain of mustard seed:* The mustard plant, as we know it, is quite small, but in Palestine it is quite large, often attaining a height of twelve feet.

v. 21. *It is like unto leaven:* Leaven is anything that produces a fermentation; in this case the reference is to a portion of fermenting dough, which, mixed with a larger quantity of dough, produces a general change in the mass and renders it light and large in bulk. *Till it was all leavened:* We should be reassured, by this teaching, that all of our efforts, in the interest of the coming kingdom, will be rewarded. Leaven will leaven.

v. 23. *Are they few that are saved?* The questioner is sounding the depths of the new order. They were unaccustomed to teachers who really meant what they taught.

v. 24. *Strive to enter in by the narrow gate:* Jesus makes no direct reply to the interrogation; but he emphasizes the responsibility of each individual.

v. 25. *When once the master of the house is risen, etc.:* The Christian life requires that "all things be done decently and in order." There is also the teaching, here, that we should respect the conventionalities of the age in which we live.

v. 27. *Depart from me, all ye workers of iniquity:* This is quoted from Psalms 6:8.

v. 28. *There shall be weeping and the gnashing of teeth, when, etc.:* The Jews believed the Kingdom would come with a great feast at which all the great of the race would be present. There would be no Gentiles present at the feast.

v. 29. *And shall sit down in the kingdom of God:* There are no geographical or racial lines of demarcation which shall exclude any of the noble of humanity from the joys of the future life. See Acts 10:34.

At the Heart of the Lesson.

By A. Z. CONRAD.

Here is a man talking about world-wide imperialism. He is surrounded by a little band of apparently unimportant men and a few interested women. He goes from town to town in the rugged hill country of Perea near the Jordan and with all the confidence of assured victory tells them of world-wide conquest. Could anything have seemed more absurd? Not a soldier among his followers. Not a capitalist, not a statesman, not one high official. And who is he? A man who is

lately from the carpenter's bench at Nazareth. Mystified and unlettered followers are associated with him. Now and then a great multitude gather together as a result of his demonstrations of divineness. His teaching is super-ordinary, his working mystifies witness and challenges enemies. This man of Galilee has set for himself the task of mastering the whole world. He seriously predicts the time when he will be at the head of an all-embracing kingdom. He expects to realize his ideal of universal imperialism without unsheathing a single sword. At the very time he is making the prediction he foresees and portrays his own crucifixion and points to the shadow of the cross on his path. Such a proclamation from the lips of any other man would have marked him as hopelessly insane. Those nearest Jesus had an indefinable faith that he would fulfill his own prophecy concerning himself. How can you account for such confidence? Somehow he had the power to awaken it and to hold it. The only explanation is that he was already the one imperial force in the universe of God.

MUSTARD SEED PHILOSOPHY.

No one recognized the seeming preposterousness of the claims of Jesus more than did he. He foresaw the ridicule his followers would be subjected to. Without sword, crown, or throne they were yet to proclaim the coming of the kingdom. The serried ranks of marching Roman armies must be halted. The pride of pagan philosophers was to be humbled by truth so simple that a child could comprehend it and so profound that sages could not exhaust it. Wealth with its blazing splendor must be made servant instead of master. The pleasure passion must be transformed into altruistic fires of holy humanism. All this must begin to be at a time when pagan altars smoked with victims and every throne of earth was stained with blood and every crown flamed with selfish ambition. How could such a kingdom as Jesus proclaimed expect support and advocacy? By virtue of the mustard seed philosophy. A declaration that the potential and not the actual is the true basis of value and the ground of action.

v. 19. "It is like a grain of mustard seed which a man took and cast into his garden and it grew and waxed a great tree, and the fowls of the air lighted in the branches of it." That, Jesus said, is symbolical of the kingdom. The seed was so small as to be apparently negligible, yet the tree was in the seed. So with the kingdom germ that Jesus was planting in the heart of humanity. The seed became the tree in which the birds lodged by virtue of just one thing, growth. Through a process of development, by virtue of the life in the seed. The mustard seed was one of the smallest seeds in comparison with the plant it produced. Some identify it with the khardel, which by the Sea of Galilee often attains a growth of twenty-five feet.

GROWING TOWARD GLORY

The garden was Israel. The growth was gradual. It was at first imperceptible. So with the kingdom of God. In comparison with world kingdoms it seemed insignificant. It grew at first almost in concealment. Its progress was so slow that the beginning awakened no particular comment. Indeed, it seemed at times to have been uprooted and exterminated. But it grew. Life was in it. God nurtured it. Ineradicable and inextinguishable life kept enlarging and expanding. When cut down it would send out a hundred shoots about the stump upon which it had stood. Every time the axe felled the tree a forest sprung up to take its place. Nero, Domitian, Trajan, Hadrian, Septimus Severus, Marcus Aurelius, Valerian, Diocletian, all these, and others not only cut down the tree but cast it in the fire and vainly thought that they had exterminated it. Then they discovered that they had only scattered more widely the seed of the kingdom, and extended the kingdom itself. As in the world, so in

the individual. The kingdom life makes little show at the beginning but the great fact is growth. Finally it becomes the supreme fact of life. Its branches afford asylum for the needy and the oppressed. It stands out in all its splendid reality of divineness.

VITALITY AND VIGOR.

v. 21. "Leaven—hid—till it was all leaven." Another symbol of the kingdom of God. "It is like leaven which a woman hid in three measures of meal until all was leavened." Be not deceived by appearances is the admonition of Jesus. Imperceptibly but persistently, pervasively, by processes of assimilation the kingdom extends. There is a vitality in the truth which nothing can destroy. It was as though Jesus had said, "I am the Kingdom which I proclaim. When most the world will think me overthrown then most will my divine energy be operating to develop the kingdom. Have faith. Work. Witness, and wait. You must place the leaven in the meal. You must proclaim my gospel. There your duty ends. When you have put it in the dough it will work its own way. Leaven is minute living organisms which rapidly reproduce themselves. Every cell produces from three to six other cells. Particle by particle the leaven permeates, giving to each added particle its own quality and power of reproduction, and so the whole is finally subdued and all is leavened. From individual to individual the kingdom is to extend. What a fine picture of the vitality and the method of building the kingdom of Jesus. Our Lord himself and the power of the Holy Spirit is the energizing principle. He imparts his very self to one and then to another and through the spiritualized individuals he continues thus to reach out in leavening the world. The Leaven Parable is the closest, clearest possible declaration for personal evangelism. It is the "Win One More" Fellowship parabolically presented. Each leavened particle to leaven that which it touches. Here is the whole secret of kingdom growth. This is the evangelism indeed that does evangelize. The Pastor must lead the movement with whole-souled ardor. The professional evangelist may stimulate it and may stir the meal and accelerate the action, but the individual disciple must evangelize the multitude. There is no other way.

MUSTARD SEED AND LEAVEN IN HISTORY.

Two thousand years nearly have passed since Jesus painted that picture. Was it true? Was Jesus a prophet? What did he essentially say? Turning to Gullick's "Growth of the Kingdom" we discover in the year 30 A. D., Jesus Christ and a little band of twelve apostles soon increased to a few hundred. One hundred A. D., has come and now we have so many that Trajan declares, "So many believe in Christ that the temples of pagan worship are deserted." At the end of the third century there were five million believers. Jean Paul Richter says of those times, "The Church lifted empires off their hinges and turned the stream of the centuries out of its channels." A thousand years have passed and the church has increased ten fold at the end of the third century, and there are now fifty millions of Christians. The year 1500 witnesses a hundred and fifty millions. The church had doubled in five hundred years. Eighteen hundred comes and there are two hundred millions, the church has doubled in three hundred years. Eighteen hundred and eighty has come and there are four hundred and ten million. The church has doubled in eighty years. Nineteen hundred has come and there are four hundred and seventy millions of Christians, a 16 per cent increase in twenty years. There are now nine hundred and thirty-seven million people under Christian government. Such has been the onmarching movement of history. Not only however, in the matter of numbers do we discover how truly Christ was a prophet, but in the influence of the church upon the activities of the world. By her, empires have been subdued. Humanism has taken the place of barbarism. A passion for universal education has arisen through the influence of the church. Cathedrals, hospitals and universities have everywhere prepared for the working of the leaven in the dough.

The Mid-Week Service

BY SHILAS JONES.

TOPIC FOR MARCH 18.

The Christian and His Money—Mal. 3:7-18;
Luke 12:13-21.

There are two questions which the Christian must face when he considers the question of money. These are, What is the right way to get money? and, What is the right way to spend it? A disciple of Jesus cannot permit himself to follow blindly the accepted standards of the world. Legal ways of getting wealth may not be just. The pirate used to sail the seas and appropriate to himself whatever goods he found that pleased him and were not too strongly guarded. The method of the pirate has, we are forced to confess, sometimes been followed by professed followers of Christ.

The Christian does not make war upon wealth. He knows that the world is yet too poor to support all the enterprises his ideals demand. He therefore gives encouragement to the inventor in the hope that the resources of the earth may be brought more and more into the service of man and he promotes scientific discovery that man may know how to use the earth without exhausting it. It is not wealth that destroys nations, it is wealth obtained by injustice and used to foster pride and corruption and vice.

GETTING THAT IS GIVING.

Having renounced the methods of the pirate, the Christian endeavors to engage in occupations that benefit others as well as himself. He does not think it is enough to refrain from taking what belongs to another; he likes to feel that he gains nothing for himself that is not a gain for his countrymen and for all mankind. The first business of a Christian is to get his living by an occupation that is socially useful. One of the most prominent business men of the United States, whose patriotism and generosity place him among whom we delight to honor, has raised the question whether justice is possible and advocates charity as a substitute for it. The Christian man is aware that there is much injustice in the world but he believes that justice is something more than a dream of impractical men. He refuses to profit by injustice. He declines to apologize for institutions and conditions that enable some men to live by the misery of others.

WISE INVESTMENTS.

"We are tired in this world, every time we see an idea near by, of this eternal running and teasing for money. Why run? Why tease? Who are these people that we should ask them? We will strip their souls naked and we will find out! If a man has a soul, the more money he has and the more wages are being paid by him, the better we like it. In very truth, we consider the rich, but we are not going to consider the urns in their windows, their motor cars or bank accounts. We are studying their faces. Have they got anything in their faces—the show-windows of their souls—that we want? If they have not, we will help them move on. We will not live in a world, if we can help it, seeing all these poor people about us everywhere with their thoughtless heads and bored faces sitting on piles of our money—of everybody's money." The challenge of this writer is one the Christian ought to welcome. Men who have money ought to be intelligent about other things than getting money. Many of them are. Many are not. There are many opportunities for the man of brains and wealth to put his money to social uses.

TESTING THE LORD.

If we give to the Lord, will he take care of us? Faith answers that he will. But let us not think narrowly of his care. If I give ten dollars to missions today, I have no right to expect it to come to me tomorrow in some mysterious way. It is for my good that I have to work and save in order to have money for personal and social uses. This is the test God invites us to make: See clearly what the right is and support it with all available resources.

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The National Benevolent Association of the Christian Church, 2955 N. Euclid Ave., St. Louis, Mo., has no connection whatever with "The Christian Woman's National Benevolent Association," 5861 Plymouth Ave., St. Louis, Mo., Mrs. T. R. Ayars, President.

The National Benevolent Association has served our churches for twenty-eight years. It is now conducting twelve institutions in ten different states, there is scarcely a state these Homes have not served.

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The Association's Eleven Other Institutions are: Cleveland Christian Orphanage, Lorain Ave., and Bosworth Rd., Cleveland O.; Southern Christian Home, 299 Lee St., Atlanta, Ga.; Juliette Fowler Christian Home (for children), Dallas Texas; The Colorado Christian Home, West 29th and Tennyson Aves., Denver, Colo.; The Christian Child Saving Institute, 42nd and Jackson Sts., Omaha, Nebr.; Northwestern Christian Home, (for old and young), Walla Walla, Wash.; Christian Old People's Home, 873 Grove St., Jacksonville, Ill.; Juliette Fowler Christian Home (for the aged), Dallas, Texas; Havens Home, East Aurora, N. Y.; Christian Hospital, Valparaiso, Ind.

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P. S.—For \$3.00 we will send The Christian Century to two persons who are not now subscribers, credit your own subscription for one full year and send you Dr. Ames' "The Divinity of Christ" and Dr. Willett's "The Call of Christ."

Lost==Let Us Find Them!

Pastors and Sunday School Teachers Especially, Take Notice

One of the greatest leaks, numerically, in the church today, is a result of the moving of members from the country districts, the villages and smaller cities to the large cities, and the consequent withdrawal of their active membership from the church. A census of sixteen blocks, in Chicago, made by the editor of "The Conquest" some time ago, revealed the fact that fully 75 per cent of the church members who come to Chicago, are lost, so far as church affiliation is concerned!

"The Conquest" is going to undertake, in a small way, to prevent some of this leakage. Here is your part of the campaign:

(1) If you live in towns or villages, send to "The Conquest" names and addresses of any of your young people who have recently moved to the cities; also name of the town from which these persons have come. These will be published in "The Conquest," and the schools of our cities will be put upon the scent. We must not tolerate this alarming loss.

(2) If you live in the city, keep an eye on "The Conquest" for names and addresses of persons coming to your city, and go after them.

Prepare your information thus:

Name To what city
Present city address
From what town

Send your list to "The Conquest," 700 E. 40th St., Chicago, Ill.

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Rev. Elmer Ward Cole, Huntington, Ind.

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I am greatly pleased with your publications, and especially "The Conquest." It is a paper of real merit and ought to have a most cordial support.

Rev. Peter Ainslie, Baltimore, Md.

Ohio Pastor Makes "Conquest" Picture Gallery.

I am preserving all the "Faces You Ought to Know," which you print each week in "The Conquest." This will make a fine collection of our leading men, when completed. I am greatly impressed with "The Conquest," not only for this feature, but for the many short articles and items that are so valuable for future reference,

which may be clipped and filed. Its C. E. lessons and prayer-meeting lessons are among the best that come to my study. It ought to be the most popular paper published by the disciples.

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C. Manly Morton, Winston-Salem, N. C.

(Ed. Note: We have ordered two copies sent gratis to Mr. Morton, that he may clip both sides of the paper!)

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